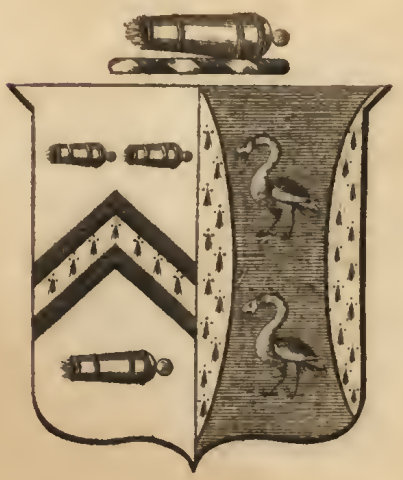

William Cecil Chambers.

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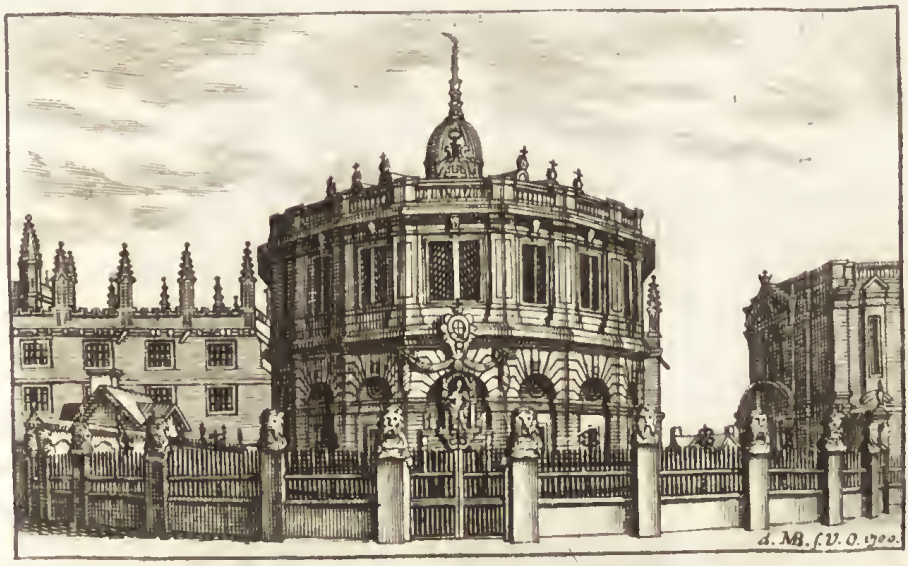
A JOURNEY FROM *Aleppo* to *Jeruſalem* At Eaſter *A. D.* 1697.

By *Hen. Maundrell* M. A. late Fellow of *Exeter* Coll. and Chaplain to the Factory at *Aleppo.*



O X F O R D
Printed at the THEATER, *An. Dom.* MDCCIII.

Imprimatur,

GUIL. DELAUNE,

VICE-CAN. *OXON.*

April 8. 1703.

TO THE

READER.

THE Author of this ſhort Journal having ſometime ſince ſent a Copy of it into *England*, only for the private Entertainment of ſome of His Friends; They, finding with what a Spirit of Modeſty, Ingenuity, and Truth it was written, ſoon reſolv'd to make it Publick. Upon notice hereof given to Him, He, with ſome unwillingneſs, ſubmitted to their Judgement as to the Publication; but withall deſired, that the Original might firſt be amended by the enſuing Corrections, and Additions. He had made them partly from his own review of the Papers, after they had lain cold a good while by him; partly, by the Advice of ſome Gentlemen of that Factory, who had ſince gone the ſame Journey, and had taken this Journal with them; and ſo gave it a new Authority by a freſh Examination of His Obſervations. But by misfortune his deſign'd Alterations did not arrive at *Oxford*, till the Book was almoſt Printed off. Wherefore the Reader is deſired to accept candidly, theſe following Emendations, which would have made the Work more perfect, if they could have been inſerted in the

Body of it, each in it's proper place. The publiſhers thought a piece ſo well writ, ought not to appear abroad without the uſual and proper ornament of writings of this kind, variety of Sculptures; and it having been deſign'd by the Author for a ſupplement to *Sandys*, their reſolution, at firſt, was to furniſh it with ſuch Cuts, as are wanting in Him; but *le Brune* being ſince publiſh'd, and in every ones hands, ſuch only are here inſerted, as are wanting in both.

Corrections or *Additions.*

PAG. 17. *lin.* 36. At the end of the account of *Merchab*; add; This is probably the ſame Caſtle mentioned by *Adrichomius* and others under the name of *Margath*; to which the Biſhops of *Balanea* were forced to tranſlate their *See* by reaſon of the inſults of the *Saracens.*

P. 35. *l.* 28. At the River *Lycus*, inſtead of *call'd by the Romans*, write, call'd alſo ſometime *Canis.*

P. 36. *l.* 16. Inſtead of *the Mountain on the other ſide*, write, The Mountain hanging over it on that ſide.

P. 38. *l.* 17. At *Beroot*, where it is ſaid, *This place had anciently the name of Berytus*, write, This place was call'd anciently *Berytus*; from which the Idol *Baal-Berith* is ſuppoſed to have had his name.

P. 41. *l.* 7. After *Neſtorius painted in the Greek Church*; add; Though they do not now profeſs, nor, I believe, ſo much as know his Hereſy.

P. 42. *l.* 6. After the Inſcription ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ; add; Which was probably at firſt an Altar-Inſcription, relating to the Offertory in the Holy Communion; for it's ſence ſeems to look that way, and 'tis well known, that the Comers to the Bleſſed Sacrament, were call'd by the Ancients, by the peculiar name of οἱ προσιόντες, as *Valeſius* proves out of St. *Chryſoſtom. Valeſ. Not.* in *Euſ. Eccl. Hiſt. Lib.* 7. *Cap.* 9.

P. 48. *l.* 14. After *probably the Cathedral of Tyre*; add; And why not the very ſame that was erected by it's Biſhop *Paulinus*, and honour'd with that famous Conſecration Sermon of *Euſebius*, recorded by himſelf in his *Eccl. Hiſt. Lib.* 10. *Cap.* 4.

P. 49. *l.* 7. Write, the *Iſthmus* to be a ſoil of a different Nature.

P. 64. *l. ult.* In the Account of the Fruitfulneſs of the Holy Land, write thus. For than the plain Countrys nothing can be more fruitful, whether for the production of

Corn

Corn or Cattle, and conſequently of Milk. The Hills, tho' improper for all Cattle, except Goats, yet being diſpoſed into ſuch beds as are afore deſcrib'd, ſerv'd very well to bear Corn, Melons, Goards, Cucumbers, and ſuch like Garden ſtuff, which makes the principal food of theſe Countrys for ſeveral Months in the Year.

P. 68. *l.* 12. After *on his Croſs which is left entire*, write thus, being about ten or twelve yards ſquare, and ſtanding at this day ſo high above the Common floor of the Church, that you have 21 ſteps or ſtairs to go up to it's top.

P. 72. *l.* 34. In the Deſcription of the Cleft in the Rock at *Calvary*, inſtead of the Parentheſis (*as you may ſee in another Chappel under this*) write (as you may ſee in another Chappel contiguous to the ſide of *Calvary*.)

P. 75. *l.* 37. In the Deſcription of the Sepulchres of Kings, inſtead of *five or ſix yards ſquare*, ſay ſeven or eight yards ſquare.

P. 76. *l.* 22. Speaking of the doors of the ſaid Sepulchres, inſtead of *remaining entire*, write, of which there is only one that remains hanging, being left as it were on purpoſe to puzzle the beholders.

P. 81. *l.* 7. At the River *Jordan*, inſtead of *three yards*, write, ran two yards below the brink of it's Channel.

P. 95. *l.* 4. At the Prieſts entring into the Sepulchre for the Holy Fire, write, Enter'd in ſhutting the door after them.

P. 112. *l.* 5. In the beginning concerning Mount *Tabor*, write, ſtanding by it ſelf in the plain of *Eſdralon* about two or three furlongs within the plain, and blot out, *at a ſmall diſtance from the other Hills hereabout.*

P. 118. *l.* 18. After the words, *and enter'd into the Valley of Bocat*; add ; This *Bocat* ſeems to be the ſame with *Bicath Aven* mention'd *Amos* 1. 5. together with *Eden* and *Damaſcus*, for there is very near it in Mount *Libanus* a place call'd *Eden* to this day. It might alſo have the name of *Aven* that is *vanity* given it, from the Idolatrous worſhip of *Baal*, practiſed at *Balbeck* or *Heliopolis*, which is ſituate in this Valley ; this Valley is alſo mention'd in the

the Journal of *Wedneſday May* the 5. and in both places, inſtead of *Bucca* I would have it *Bocat*.

P. 124. *l.* 25. In the Account of the Cloyſter of St. *John*'s Church now a Moſque, write, ſupported by two rows of Granate Pillars &c. And a little further after the words *ſurpaſſing beauty*; add; Unleſs perhaps we were tempted to overvalue what was ſo ſparingly permitted to our Survey.

P. 127. *l.* 7. Where mention is made of the Coffee-houſe, write, ſhaded over head with trees, and with matts when the boughs fail.

P. 128. *l.* 2. When mention is made of the Gate at which St. *Paul* was let down, after the words *let down in a basket*, write, This Gate is at preſent wall'd up by reaſon of it's vicinity to the Eaſt Gate, which renders it of little uſe.

P. 132. *l.* 11. After the words *ſuppoſed to be the Tomb of Abel*; add; and to have given the adjacent Country in old times the name of *Abilene*.

P. 133. *l.* 26. In the account of the extent of *Balbeck*, ſay, two furlongs inſtead of *three*.

P. 134. *l.* 22. In the Deſcription of the Temple of *Balbeck*, begin thus, The Temple is an oblong ſquare, in breadth thirty two yards, and in length ſixty four, of which eighteen were taken up by the Πρόναος or Anti-Temple; which is now tumbled down, the Pillars being broke that ſuſtain'd it. The body of the Temple, which now ſtands, is encompaſſed with a noble Portico &c.

P. 135. *l.* 7. In the Deſcription of the Gate of the Temple of *Balbeck*, write thus. The Gate of the Temple is twenty one foot wide, but how high could not be meaſur'd, it being in part fill'd up with rubbiſh, it is molded and beautified all round with exquiſite Sculpture; on the nethermoſt ſide of the Portal is carv'd a Fame hovering over the head as you enter, and extending it's wings two thirds of the breadth of the Gate; and on each ſide of the Eagle is deſcrib'd a Fame likewiſe upon the wing. The Eagle carrys in it's Pounces a *Caduceus*, and in his beak the

the Strings or Ribbons coming from the ends of two *Feſtoons*, whoſe other ends are held and ſupported on each ſide, by the two Fames. The whole ſeem'd to be a piece of admirable Sculpture.

P. 142. *l.* 12. In our return from *Tripoli* homewards, after theſe words, *the neareſt and ſpeedieſt way*, I deſire to have this whole Paragraph inſerted. All that occurr'd to us new in theſe days travel, was a particular way uſed by the Country People in gathering their Corn, it being now harveſt time. They pluck't it up by handfuls from the roots; leaving the moſt fruitful Fields as naked as if nothing had ever grown on them. This was their practiſe in all places of the Eaſt that I have ſeen, and the reaſon is, that they may loſe none of their ſtraw, which is generally very ſhort, and neceſſary for the ſuſtenance of their Cattel, no hay being here made. I mention this becauſe it ſeems to give light to that expreſſion of the *Pſalmiſt*, *Pſ.* 129. 6. *which withereth afore it be plucked up.* Where there ſeems to be a manifeſt alluſion to this Cuſtom. Our new tranſlation renders this place otherwiſe: but in ſo doing it differs from moſt, or all other Copys, and here we may truly ſay, *the old is the better.* There is indeed mention of a mower in the next verſe, but then it is ſuch a mower as fills not his hand, which confirms rather than weakens the preceding Interpretation.

To The

Right Reverend Father in God

THOMAS

Lord Bishop of

ROCHESTER.

My Lord,

FROM a large and constant experience of your Lordships favour, I have all reason to believe that you will not think it tedious to hear something of my Affairs, tho' in themselves below your Lordships notice and regard.

It is now more than a twelve month since I arrived in this place; during all which time, I have had opportunity enough perfectly to observe, and discover the Genius of the Factory, among whom my Lot is fallen. And upon the result of all my experience of them, I am obliged to give them this just Commendation; That they are a Society, highly meriting that excellent Cha-

racter

racter which is given of them in England; and which (beſides the general vogue) your Lordſhip has ſometime received from a moſt faithful, and judicious hand, the excellent Biſhop Frampton. As he undoubtedly was the great Improver of the rare temper of this Society, ſo he may well be eſteemed beſt able to give them their true, and deſerved Character. I need only add, that ſuch they ſtill continue, as that incomparable Inſtructor left them: That is, Pious, Sober, Benevolent, devout in the Offices of Religion; in Converſation, innocently chearful; given to no pleaſures, but ſuch as are honeſt, and manly; to no Communications, but ſuch as the niceſt Ears need not be offended at; exhibiting in all their Actions thoſe beſt and trueſt ſigns of a Chriſtian Spirit, a ſincere, and chearful friendſhip among themſelves, a generous Charity toward Others, and a profound reverence for the Liturgy, and Conſtitution of the Church of England. It is our firſt Employment every morning to ſolemnize the dayly Service of the Church, at which I am ſure to have always a devout, a regular, and full Congregation. In a word, I can ſay no more, and leſs, I am ſure, I ought not, than this, that in all my experience in the world, I have never known a Society of young Gentlemen, whether in the City, or Country, I had almoſt ſaid the Univerſity too, ſo well diſpoſed in all points as this.

Your Lordſhip will conclude, that in conſequence of all this, my preſent Station cannot but be very agreeable. And tho' in leaving England, I was ſeparated from the greateſt bleſſings to me in the world, your Lordſhips kindneſs, and that of my friends at Richmond, yet I muſt own, I have found here as much recompence, as could be made for ſuch a ſeparation.

Among

Among other ſatisfactions, one great one, which I have had ſince my Arrival, was a Voyage to the Holy Land, in Company with fourteen others of our Factory. We went by way of the Coaſt: and having viſited the ſeveral places Conſecrated by the Life and Death of our Bleſſed Lord, we returned by way of Damaſcus. *If there be any thing either in theſe places which I have viſited, or elſewhere in theſe Countrys, touching which, I may be capable of giving your Lordſhip any ſatisfaction, by my poor obſervations, I ſhould eſteem it my great happineſs, and my coming thus far would ſeem compleatly recompenſed.*

I intreat your Lordſhips Bleſſing,

as being

Your Lordſhips

moſt dutiful,

humble Servant,

To My

Ever Honoured Uncle

S^r *CHARLES HEDGES* K^t,

Judge of the High Court

Of

ADMIRALTY of *ENGLAND.*

SIR,

I AM ſenſible of two General Defects (and You will ſoon obſerve a great many more) running through this whole Paper, which might juſtly deter me from preſenting it to a Perſon of your great Learning and Judgment. One is frequent Errours; the other, Tediouſneſs: but it is your pleaſure to require it from me as it is: and I am ſure whatever Faults there may be in it, yet there can be none ſo great, as it would be for me to diſpute your Injunctions. I have nothing to do therefore but to recommend it to your Favour, as it is offered up to your Commands, with all it's Imperfections about it; only putting in a

word or two, before I dismiss it, by way of Apology.

And first, as to the Errours which you will be sure to Note in it, I have this Mitigation to offer; that in a Swift and Transient view of places, such as mine was, it was hardly possible for me, not to be sometimes overseen; but however this I profess with a clear Conscience, that whatever mistakes there may be, yet there are no lies.

As to the Tediousness of the Relations, the only Defence I have is by sheltering my self in the Crow'd: for it is a frailty more or less incident to most men, especially Travellers, to abound, both in the sense they have, and in the Accounts they give, of their own Actions and Occurrences. If We light of any thing worth noting, We are apt to overflow in speaking of it; and too often We fall into that greater folly of recording such things for very considerable ones, as any disinterested person would be ready to think, We could have no inducement to regard, but only because they relate to our own selves.

This is an Affectation, which however tastful, it may be to the persons who use it, yet (I know by my own Resentments of it) is to others most grating and disgustful.

When You come therefore to any such Nauseous places in this Journal, You may please to pass them over with that Contempt which they deserve, but nevertheless with some Indulgence to the Writer of them; for if this Vanity may be ever tolerated, Travellers are the men who have the best Claim to that favour. For it seems but a Reasonable Allowance, that they, who go through so many hazards and fatigues for the entertainment of others, should, in requital for all, be indulged a little in this sweet folly.

I might

I might, in ſome meaſure, have remedied the fault I am now apologizing for, by reſcinding the dry part of the Journal; deſcribing Roads and diſtances, and bearings of Places. But I conſidered, that this, tho' dry, was not without it's uſe. And beſides when I began to Obliterate, I ſoon found that if I ſhould go on, and ſtrike out all that I thought not worth writing to You, there would in the end be nothing but an univerſal blot.

Be pleaſed therefore to accept the Whole as it was firſt ſet down without Addition or Diminution, do with it as You pleaſe. When You are tired with reading it, You may ſupport your Patience as We did in Travelling it over, by conſidering, that what You are about is a Pilgrimage; that You need go it but once; and that 'tis the proper nature and deſign of ſuch performances, to have ſomething in them of Mortification.

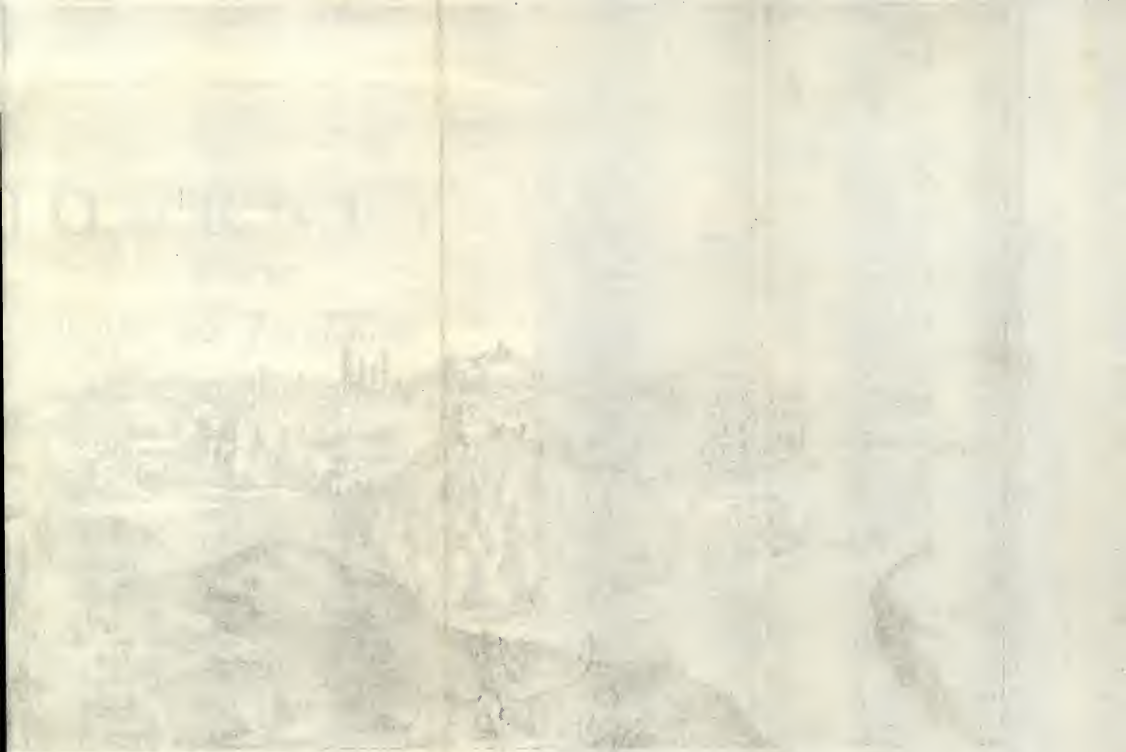
Honoured Sir,

I am

Your moſt Dutiful Nephew

and Obliged humble Servant,

Hen. Maundrell.



The Prospect of Aleppo. Pag. 1.

A JOURNEY FROM *Aleppo* TO *Jeruſalem* At Eaſter *A. D.* 1697.

THERE being ſeveral Gentlemen of our Nation (fourteen in number) determined for a viſit to the *Holy-Land* at the approaching Eaſter, I reſolved, tho' but newly come to *Aleppo*, to make one in the ſame deſign: conſidering that as it was my purpoſe to undertake this Pilgrimage ſome time or other, before my Return to *England*, ſo I could never do it, either with leſs prejudice to my Cure, or with greater pleaſure to my ſelf, than at this Juncture; having ſo large a part of my Congregation, abroad at the ſame time, and in my Company.

Purſuant to this reſolution, we ſet out from *Aleppo* Friday *Feb.*26. 1696. at three in the Afternoon, intending to make only a ſhort ſtep that Evening in order to prove how well we were provided with neceſſaries for our Journey. Our Quarters this firſt Night we took up at the *Honey-Kane*; a place of but indifferent Accommodation about one hour and a half Weſt of *Aleppo*.

It muſt here be noted, that, in Travelling this Country, a Man does not meet with a Market-Town, and Inns,

every night, as in *England*; The beſt reception you can find here, is either under your own Tent, if the ſeaſon permit; or elſe in certain publick Lodgments founded in Charity for the uſe of Travellers. Theſe are called by the Turks *Kanes*; and are ſeated ſometimes in the Towns and Villages; ſometimes at convenient diſtances upon the open Road. They are built in faſhion of a Cloyſter, encompaſſing a Court of thirty or forty yards ſquare, more, or leſs, according to the meaſure of the Founders Ability or Charity. At theſe places all Commers are free to take Shelter; paying only a ſmall fee to the *Kane-keeper*, and very often without that acknowledgment. But muſt expect nothing here generally but bare walls: as for other Accommodations, of Meat, Drink, Bed, Fire, Provender; with theſe it muſt be every ones care to furniſh himſelf.

Saturday Feb. 27.

From the *Honey-Kane* we parted very early the next Morning; and proceeding Weſterly as the day before, arrived in one hour and a half at *Oo-rem*: an old Village affording nothing remarkable but the ruins of a ſmall Church. From *Oo-rem* we came in half an hour to *Keffre*; and in three quarters more to *Eſſoyn*. At this laſt place we enter'd into the plains of *Kefteen*: proceeding in which we came in one hour to another Village called *Legene*, and half an hour more to *Hozano*, and in a good hour more to *Kefteen*. Our whole Stage this day was about five hours, our Courſe a little Southerly of the Weſt.

The Plains of *Kefteen* are of a vaſt Compaſs: extending to the Southward beyond the reach of the Eye, and in moſt places very fruitful and well cultivated. At our firſt deſcent into them at *Eſſoyn*, we counted twenty four Villages, or places at a diſtance reſembling Villages, within our View from one Station. The Soyl is of a reddiſh colour, very looſe and hollow; and you ſee hardly a ſtone in it. Whereas on it's Weſt ſide there runs along for many miles together a high ridge of hills, diſcovering nothing

but

but vaſt naked Rocks without the leaſt ſign of Mould, or any uſeful Production: which yeilds an appearance, as if nature had, as it were, in kindneſs to the husband-man, purged the whole plain of theſe ſtones: and piled them all up together in that one Mountain. *Kefteen* it ſelf is a large plentiful Village on the Weſt ſide of the plain. And the Adjacent fields abounding with Corn, give the Inhabitants great advantage for breeding Pidgeons: inſomuch that you find here more Dove-Cots than other Houſes. We ſaw at this place, over the door of a Bagnio a marble ſtone, carved with the ſign of the ⊕ and the Δόξα Πατεὶ &c. with a date not Legible. It was probably the portal of ſome Church in ancient times: for I was aſſured by the Inhabitants of the Village, that there are many Ruins of Churches and Convents ſtill to be ſeen in the Neighbouring rocky Mountains.

Sunday Feb. 28.

Having a long ſtage to go this day, we left *Kefteen* very early: And continuing ſtill in the ſame fruitful Plain abounding in Corn, Olives, and Vines, we came in three quarters of an hour to *Harbanooſe*: a ſmall Village ſituated at the extremity of the Plain. Where after croſſing a ſmall aſcent, we came into a very rich Vally called *Rooge*. It runs to the South farther than one can diſcern, but in breadth, from Eaſt to Weſt it extends not above an hours riding; and is walled in (as it were) on both ſides, with high rocky Mountains. Having travelled in this Vally, near four hours we came to a large water called the Lake (or rather, according to the oriental ſtyle, the Sea) of *Rooge*. Thro' the skirt of this Lake we were obliged to paſs; and found it no ſmall trouble to get our Horſes, and much more our loaded Mules thro' the water and mire. But all this Sea was ſo dryed up, and the road ſo perfectly amended at our return, that we could not then diſcern, ſo much as where the place was, which had given us ſo great trouble. From this Lake, we arrived in one hour at *Te-ne-ree*; a place where we paid our firſt Caphar.

Theſe Caphars are certain duties, which travellers are obliged to pay, at ſeveral paſſes upon the Road, to Officers, who attend in their appointed ſtations to receive them. They were at firſt levyed by Chriſtians to yeild a recompence to the Country, for maintaining the ways in good repair, and ſcouring them from Arabs, and Robbers. The Turks keep up ſo gainful an uſage ſtill, pretending the ſame cauſes for it. But under that pretence they take occaſion to exact from Paſſengers, eſpecially Franks, arbitrary and unreaſonable ſums, and inſtead of being a ſafeguard, prove the greateſt Rogues and Robbers themſelves.

At a large hour beyond this Caphar, our Road led us over the Mountains, on the Weſt ſide of the Vally of *Rooge*. We were near an hour in croſſing them, after which we deſcended into another Vally runing parallel to the former, and parted from it only by the laſt ridg of Hills. At the firſt deſcent into this Vally is a Village called *Bell-Maez* from which we came in two hours to *Shoggle*. Our courſe was, for the moſt part of this day, Weſt South Weſt. Our ſtage in all ten hours.

Shoggle is a pretty large, but exceeding filthy Town ſituated on the River *Orontes* : over which you paſs by a Bridge of thirteen ſmall Arches to come at the Town. The River hereabouts is of a good breadth; and yet ſo rapid, that it turns great Wheels, made for lifting up the Water, by its natural ſwiftneſs, without any force added to it, by confining its Stream. It's Waters are turbid, and very unwholeſome, and it's fiſh worſe; as we found by experience, there being no Perſon of all our Company, that had eaten of them over Night but found himſelf much indiſpoſed the next Morning. We lodged here in a very large and handſome *Kane*, far exceeding what is uſually ſeen in this ſort of Buildings. It was founded by the ſecond *Cuperli*, and endowed with a competent Revenue, for ſupplying every Traveller, that takes up his Quarters in it, with a competent portion of Bread, and Broth, and Fleſh, which is alwaies ready for thoſe that demand

demand it, as very few people of the Country fail to do. There is annext to the *Kane*, on it's Weſt ſide, another Quadrangle, containing appartments for a certain number of Alms-men: the charitable donation of the ſame *Cuperli*. The *Kane* we found at our arrival, crouded with a great number of Turkiſh Hadgees, or Pilgrims bound for *Meccha*. But nevertheleſs we met with a peaceable reception amongſt them, tho' our faces were ſet to a different place.

Monday Mar. 1.

From *Shoggle* our Road led us at firſt Weſterly, in order to our croſſing the Mountain on that ſide the Vally. We arrived at the foot of the aſcent in half an hour, but met with ſuch rugged and foul ways in the Mountains, that it took us up two hours to get clear of them. After which we deſcended into a third Vally, reſembling the other two which we had paſſed before. At the firſt entrance into it is a Village called *Be-da-me*, giving the ſame name alſo to the Vally. Having travelled about two hours in this Vally, we entred into a Woody Mountainous Country, which ends the *Baſhalick* of *Aleppo*, and begins that of *Tripoli*. Our Road here was very Rocky, and uneven; but yet the variety, which it afforded, made ſome amends for that inconvenience. Sometimes it led us under the cool ſhade of thick Trees: ſometimes thro' narrow Vallys, water'd with freſh murmuring Torrents: and then for a good while together upon the brink of a Precipice. And in all places it treated us with the proſpect of Plants, and Flowers of divers kinds: as Myrtles, Oleanders, Cyclamens, Anemonies, Tulips, Marygolds, and ſeveral other ſorts of Aromatick Herbs. Having ſpent about two hours in this manner we deſcended into a low Vally: at the bottom of which is a Fiſſure into the Earth, of a great depth; but withal ſo narrow that it is not diſcernible to the Eye till you arrive juſt upon it. Tho' to the Ear a notice of it is given at a great diſtance, by reaſon of the Noiſe of a Stream running down into it from

from the Hills. We could not gueſs it to be leſs than thirty yards deep. But it is ſo narrow that a ſmall Arch, not four yards over, lands you on it's other ſide. They call it *the Shecks Wife.* A name given it from a Woman of that Quality, who fell into it, and, I need not add, periſhed. The depth of the Channel, and the noiſe of the Water, are ſo extraordinary, that one cannot paſs over it without ſomething of Horrour. The ſides of this Fiſſure are firm and ſolid Rock, perpendicular and ſmooth, only ſeeming to ly in a wavy form all down, as it were to comply with the motion of the Water: from which obſervation we were led to conjecture, that the ſtream, by a long and perpetual current had, as it were, ſaw'n it's own Channel down into this unuſual deepneſs: to which effect the water's being penn'd up in ſo narrow a paſſage, and it's hurling down ſtones along with it by it's rapidity, may have not a little contributed.

From hence, continuing our courſe thro' a Road reſembling that before deſcribed, we arrived in one hour at a ſmall even part of ground called *Hadyar ib Sultane*, or the Sultans ſtone. And here we took up our Quarters this Night under our Tents. Our Road this day pointed for the moſt part South Weſt, and the whole of our ſtage was about ſeven hours and a half.

Tueſday Mar. 2.

We were glad to part very early this Morning from our Campagnia Lodging; the weather being yet too moyſt and cold for ſuch diſcipline. Continuing our Journey thro' Woods and Mountains, as the day before, we arrived in about one hour at the Caphar of *Cruſia*, which is demanded near a *Kane* of that name; a *Kane* they call it, tho' it be in truth nothing elſe, but a cold comfortleſs ruin on the top of a Hill by the way ſide.

From hence in about an other hour we arrived at the foot of a Mountain called *Occaby*; or as the word denotes, difficult, and indeed we found it's aſcent fully anſwerable to it's name. The moyſture and ſlipperyneſs of the

the way at this time added to the ſteepneſs of it, greatly encreaſed our labour in aſcending it. Inſomuch that we were a full hour in gaining the top of the Hill. Here we found no more Woods, or Hills, but a fine Country, well cultivated and planted with Silk Gardens: thro' which leaving on the right hand a Village called *Citte Galle*, inhabited ſolely by Maronites, we came in one hour to *Bellulca*. Here we repaired to a place which is both the *Kane* of the Village, and the *Aga*'s houſe; and reſolving by reaſon of the rains which fell very plentifully, to make this our Lodging, we went to viſit the *Aga* with a ſmall preſent in our hands, in order to procure our ſelves a civil reception. But we found little recompence from his Turkiſh gratitude, for after all our reſpect to him, it was not without much importunity that we obtain'd to have the uſe of a dry part of the houſe. The place where we were at firſt Lodged lying open to the Wind and the beating in of the Rain. Our whole ſtage this day was not much above four hours, our courſe about South Weſt.

Being inform'd that here were ſeveral Chriſtian Inhabitants in this place, we went to viſit their Church, which we found ſo poor and pitiful a Structure, that here Chriſtianity ſeem'd to be brought to it's humbleſt ſtate, and Chriſt to be laid again in a Manger. It was only a Room of about four or five yards ſquare, wall'd with Dirt, having nothing but the uneven ground for it's pavement. And for it's Ceiling only ſome rude traves laid athwart it, and cover'd with Buſhes to keep out the Weather. On the Eaſt ſide was an Altar, built of the ſame Materials with the Walls: only it was paved at top with pot-ſherds, and ſlates, to give it the face of a Table. In the middle of the Altar ſtood a ſmall Croſs compos'd of two Laths nail'd together in the middle: on each ſide of which enſign were faſtened to the Wall two or three old Prints repreſenting our bleſſed Lord and the Bleſſed Virgin, &c. The Venerable preſents of ſome Itinerant Fryars, that had paſſed this way. On the South ſide was a peice of planck

planck ſupported by a poſt, which we underſtood was the Reading Desk, juſt by which was a little hole commodiouſly broke thro' the Wall to give light to the Reader. A very mean habitation this for the God of Heaven! But yet held in great eſteem, and reverence by the poor People; who not only come with all devotion hither themſelves, but alſo depoſite here whatever is moſt valuable to them, in order to derive upon it a bleſſing. When we were there the whole Room was hang'd about with bags of Silkworms Eggs; to the end that by remaining in ſo holy a place, they might attract a Benediction, and a Virtue of encreaſing.

Weâneſday Mar. 3.

The next Morning flatter'd us with the hopes of a fair day after the great Rains, which had fallen for near eight hours together. We therefore ventured to leave *Bellulca*, with no great thanks to it for our Entertainment. But we had not gone far, before we began to wiſh that we had kept our former accommodation bad as it was, for the Rains began to break out a freſh with greater fury than before, nor had we more comfort under foot, the Road being very deep and full of ſloughs; however we reſolv'd to go forward in hopes of a better time, and in four hours, very long ones in ſuch uncomfortable circumſtances, we arrived at *Sholfatia*, a poor Village ſituate upon a ſmall River which we were obliged to paſs. A River we might call it now, it being ſwollen ſo high by the late Rains, that it was impaſſable, tho' at other times it be but a ſmall Brook, and, in the Summer, perfectly dry.

Here inſtead of mending our condition, as we expected, we began to drink more deeply of the bitter Cup of Pilgrims, being brought to ſuch a ſtreit, that we knew not which way to turn our ſelves. For (as I ſaid) the ſtream was not fordable, ſo that there was no going forward, and as for faceing about, and returning to the place from whence we came, that was a thing, we were very

very averſe to: well knowing by that Mornings experience the badneſs of the Road, and likewiſe having reaſon to expect, but a cold welcome at our Journeys end. As for Lodging in the Village, that was a thing not to be endur'd: for the Houſes were all fill'd with Dirt and Naſtineſs, being inhabited promiſcuouſly by the Villagers and their Cattle. As for lying in the Campagnia, the Rain was ſo vehement we could not do that, without an evident danger both to our Selves and Horſes.

But whilſt we were at this non-plus not knowing which Courſe to take, the Rain abated, and ſo we reſolved to pitch in the open Feild, tho' thorowly ſoked with the wet, eſteeming this however the leaſt evil. Accordingly we betook our Selves to a ſmall aſcent by the water's ſide, intending there under our Tents to wait the falling of the ſtream.

We had not enjoy'd this ceſſation of Rain long, when it began to pour down a freſh, with terrible Lightning and Thunder; and now our care was renewed, and we knew not well which to be moſt concern'd for; whether our Selves, who enjoyed the miſerable comfort of a dropping Tent over us, or for our Servants and Horſes which had nothing but their own Cloaths to protect them. At laſt there being a ſmall *Shecks* Houſe, or Burying place, hard by, we comforted our Selves with hopes that we might take Sanctuary there. The only difficulty was how to get admiſſion into ſo reverenc'd a place: the Turks being generally men of greater Zeal than Mercy. To negotiate this affair we ſent a Turk (whom we had taken with us for ſuch occaſions) into the Village: ordering him to try firſt by fair means to gain admittance, and, if that fail'd, to threaten that we would enter by force. But the Religion of this place was of that kind which ſuperſedes inſtead of improving Humanity. The people abſolutely deny'd us the ſmall Charity we demanded. And ſent us word they would die upon our Swords before they would yeild to have their Faith defil'd: adding farther that it was their Faith to be true to *Hamet* and *Aly*, but

to hate and renounce *Omar* and *Abu Beker*, and that this principle they were reſolved to ſtand by. We told them we had as bad an opinion of *Omar* and *Abu Beker* as they could have. That we deſir'd only a little ſhelter from the preſent Rain, and had no intention to defile their Faith. And thus with good words, we brought them to conſent, that we might ſecure our Baggage in the *Shecks* Houſe: but as for our Selves, and Arms, 'twas our irreverſible ſentence to be excluded out of the hallow'd Walls. We were glad however to get the Mercileſs doors open upon any terms, not doubting, but we ſhould be able to make our advantage of it afterwards according to our deſire: which we actually did; for when it grew dark, and the Villagers were gone to ſleep, we all got into the places of refuge, and there paſſed a Melancholy Night amongſt the Tombs: thus eſcaping however the greater evil of the Rain which fell all Night in great abundance.

Being now crept into the inſide of the *Shecks* Houſe, I muſt not omit, in requital for our Lodging, to give ſome account of the nature of ſuch ſtructures. They are ſtone Fabricks, generally ſix or eight yards ſquare (more or leſs) and roofed with a Cupola; erected over the Graves of ſome eminent *Shecks*, that is, ſuch perſons, as by their long Beards, Prayers of the ſame ſtandard, and a kind of Phariſaical ſuperciliouſneſs (which are the great Virtues of the Mahometan Religion) have purchas'd to themſelves the reputation of Learning and Saints.

Of theſe Buildings there are many ſcatter'd up and down the Country (for you will find amongſt the Turks far more dead Saints than living ones.) They are ſituated commonly tho' not always upon the moſt eminent and conſpicuous aſcents. To theſe Oratories the people repair with their Vows and Prayers, in their ſeveral diſtreſſes, much after the ſame manner, as the Romaniſts do to the ſhrines of their Saints. Only in this reſpect the practice of the Turks ſeems to be more Orthodox, in regard that tho' they make their Saints ſhrine the Houſe of

of Prayer, yet they always make God alone and not the Saint the object of their addreſſes.

Thurſday Mar. 4.

To revive us after the heavineſs of the laſt Night, we had the conſolation to be informed this Morning that the River was fordable at a place a little farther down the ſtream, and upon experiment we found it true as was reported. Glad of this diſcovery, we made the beſt diſpatch we could to get clear of this inhoſpitable place; and according to our deſires ſoon arriv'd with all our Baggage on the other ſide of the River.

From hence aſcending gently for about half an hour, we came to the foot of a very ſteep Hill, which, when we had reached it's top preſented us with the firſt proſpect of the Ocean. We had in view likewiſe at about two hours diſtance to the Weſtward the City *Latichea*, ſituate on a flat fruitful ground cloſe by the Sea. A City firſt Built by *Seleucus Nicator*, and by him call'd in honour to his Mother Λαοδίκεια which name it retains with a very little corruption of it at this day. It was Anciently a place of great Magnificence, but in the general calamity which befel this Country, it was reduced to a very low condition, and ſo remain'd for a long time. But of late years it has been encouraged to hold up it's head again, and is rebuilt, and become one of the moſt flouriſhing places upon the Coaſt, being cheriſhed, and put in a way of Trade by *Coplan Aga*, a man of great wealth, and authority in theſe parts, and much addicted to Merchandiſe.

From the Hill which we laſt aſcended, we had a ſmall deſcent into a ſpatious Plain, along which we Travelled Southward, keeping the Sea on the right hand, and a ridge of Mountains on the left. Having gone about one hour and a half in this Plain we diſcern'd on the left hand, not far from the Road two ancient Tombs. They were Cheſts of Stone two yards and a half long each. Their Cavities were cover'd over with large Tables of

Stone; that had been lifted a ſide probably in hopes of Treaſure. The Cheſts were carved on the outſide with Ox heads, and wreaths hanging between them, after the manner of adorning Heathen Altars. They had likewiſe at firſt Inſcriptions Graven on them: but theſe were ſo eaten out, that one could not diſcover ſo much as the ſpecies of the Characters. Here were alſo ſeveral foundations of Buildings, but whether there were ever any place of note ſituated hereabouts; or what it might be I cannot reſolve.

Above an hour from theſe Tombs we came to another Stream which ſtopp'd our March again. Theſe Mountain Rivers are ordinarily very inconſiderable: but they are apt to ſwell upon ſuddain Rains, to the deſtruction of many a Paſſenger, who will be ſo hardy as to venture unadviſedly over them. We took a more ſucceſful care at this place; for Marching about one hour higher up by the ſide of the Stream, we found a place, where the waters by dilating were become ſhallower, and there we got a ſafe paſſage to the other ſide. From hence we bent our Courſe to recover our former Road again, but we had not gone far, before there began a very violent Storm of Hail follow'd by a hard and continued Rain which forced us to make the beſt of our way to *Jebilee*, leaving our Baggage to follow us at leiſure.

Our whole ſtage this day was about ſix hours, pointing for the firſt hour Weſt, and for the remaining part near South, having the Sea on the right hand, and a ridge of Mountains at about two hours diſtance on the left. And in this ſtate our Road continued for ſeveral days after without any difference, ſave only that the Mountains at ſome places approach nearer the Sea; at other, retire farther off. Theſe Mountains go under different names in ſeveral places, as they run along upon the Coaſt, and are inhabited by rude people of ſeveral denominations. In that part of them above *Jebilee*, there dwell a people, called by the Turks *Neceres* of a very ſtrange and ſingular Character. For 'tis their principle to adhere to no certain Religion; but Chamelion like,

like, they put on the Colour of that Religion, whatever it be, which is reflected upon them from the Perſons with whom they happen to converſe. With Chriſtians they profeſs themſelves Chriſtians. With Turks they are good Muſſelmans. With Jews they paſs for Jews, being ſuch Proteuſes in Religion, that no body was ever able to diſcover what ſhape or ſtandard their Conſciences are really of. All that is certain concerning them is, that they make very much and good Wine, and are great Drinkers.

Friday Mar. 5.

This whole day we ſpent at *Jebilee* to recruit our Selves after our late fatigues: having the convenience of a new *Kane* to lodge in, Built at the North entrance into the City, by *Oſtan* the preſent *Baſha* of *Tripoli*.

Jebilee is ſeated cloſe by the Sea, having a vaſt, and very fruitful Plain ſtretching round about it, on it's other ſides. It makes a very mean figure at preſent. Tho' it ſtill retains the diſtinction of a City, and diſcovers evident footſteps of a better condition in former times. It's Ancient Name, from which, alſo it derives it's preſent, was *Gabala*: under which Name it occurs in *Strabo*, and other old Geographers. In the time of the Greek Emperours, it was dignify'd with a Biſhops See. In which ſometimes ſate *Severian* the Grand Adverſary and Arch-Conſpirator againſt St. *Chryſoſtom*.

The moſt remarkable things, that appear here at this day, are a Moſque, and an Alms-houſe juſt by it, both Built by *Sultan Ibrahim*. In the former his Body is depoſited, and we were admitted to ſee his Tomb, tho' held by the Turks in great Veneration. We found it only a great wooden Cheſt, erected over his Grave, and cover'd wiih a Carpet of painted Calico, extending on all ſides down to the ground. It was alſo trick'd up with a great many long Ropes of wooden Beads hanging upon it, and ſomewhat reſembling the furniture of a Button-maker's ſhop. This is the Turks uſual way of adorning the Tombs of their holy Men, as I have ſeen in ſeveral other inſtances.

inſtances. The long ſtrings of Beads paſſing in this Country for marks of great devotion and gravity. In this Moſque we ſaw ſeveral large Incenſe Pots, Candleſticks for Altars, and other Church furniture, being the ſpoils of Chriſtian Churches at the taking of *Cyprus*. Cloſe by the Moſque is a very beautiful Bagnio, and a ſmall Grove of Orange Trees; under the ſhade of which Travellers are wont to pitch their Tents in the Summer time.

The Turks, that were our Conductors into the Moſque entertain'd us with a long ſtory of this *Sultan Ibrahim* who lies there Interr'd: eſpecially touching his mortification, and renouncing the world. They reported that having deveſted himſelf of his Royalty, he retir'd hither and liv'd twenty years in a *Grotto* by the Sea ſide, dedicating himſelf wholly to poverty and devotion: and in order to confirm the truth of their relation, they pretended to carry us to the very *Cell* where he abode. Being come to the place, we found there a multitude of Sepulchers hewn into the Rocks by the Sea ſide, according to the Ancient manner of Burying in this Country; and amongſt theſe they ſhew'd one, which they averr'd to be the very place in which the devout *Sultan* exerciſed his twenty years diſcipline; and to add a little probability to the ſtory, they ſhew'd at a ſmall diſtance, another Grott twice as large as any of it's fellows, and uncover'd at the top, which had three Niches or Praying places hewn in it's South ſide. This they would have to be *Sultan Ibrahims* Oratory: it being the manner of the Turks always to make ſuch Niches in their Moſques and other places of Devotion, to denote the Southern quarter of the World; for that way the Muſſelmans are obliged to ſet their faces when they Pray, in reverence to the Tomb of their Prophet. Theſe Niches are always form'd exactly reſembling thoſe uſually made for Statues, both in their ſize, fabrick, and every circumſtance. I have ſometimes reflected for what reaſon the Turks ſhould appoint ſuch Marks to direct their faces toward in Prayer. And if I may be allow'd to conjecture, I believe they did

did it at firſt in teſtimony of their Iconoclaſtick principle, and to expreſs to them both the reality of the divine preſence there, and at the ſame time alſo it's Inviſibility. The relators of this ſtory of *Sultan Ibrahim* were doubtleſs fully perſwaded of the truth of it themſelves. But we could not tell what conjectures to make of it, having never met with any account of ſuch a *Sultan*, but only from this rude tradition.

From theſe Mahometan Sanctuaries, our Guide pretended to carry us to a Chriſtian Church, about two furlongs out of Town on the South ſide. When we came to it, we found it nothing but a ſmall Grotto in a Rock, by the Sea ſhore, open on the ſide towards the Sea; and having a rude pile of ſtones erected in it for an Altar. In our return from this poor Chappel, we met with the Perſon who was the Curate of it. He told us that himſelf and ſome few other Chriſtians of the Greek Communion, were wont to aſſemble in this humble *Cell* for divine ſervice, being not permitted to have any place of Worſhip within the Town.

Jebilee ſeems to have had Anciently ſome convenience for ſhipping. There is ſtill to be ſeen a ridge compos'd of huge ſquare ſtones running a little way into the Sea: which appears to have been formerly continued farther on, and to have made a Mole. Near this place we ſaw a great many Pillars of Granite, ſome by the water ſide, others tumbled into the water. There were others in a Garden cloſe by, together with Capitels of white Marble finely carv'd: which teſtifie in ſome meaſure the Ancient ſplendor of this City.

But the moſt conſiderable Antiquity in *Jebilee*, and greateſt monument of it's former Eminency, is the remains of a Noble Theater juſt at the North Gate of the City. It paſſes amongſt the Turks for an old Caſtle: which (according to the Aſiatick way of enlarging) they report to have been of ſo prodigious a height, when in it's perfect ſtate, that a Horſeman might have Rid about Sun-riſing a full hour in the ſhade of it.

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As for what remains of this mighty Babel it is no more than twenty foot high. The flat ſide of it has been blown up with Gun-powder by the Turks. And from hence (as they related) was taken a great quantity of Marble, which we ſaw uſed in adorning their Bagnio and Moſque before mentioned. All of it that is now ſtanding is the Semi-Circle. It extends from corner to corner juſt a hundred yards. In this Semi-Circular part is a range of ſeventeen round Windows juſt above the ground, and between the Windows all round were raiſed, on high Pedeſtals, large Maſſy Pillars, ſtanding as buttereſſes againſt the Wall, both for the ſtrength and ornament of the Fabrick; but theſe ſupporters are at preſent moſt of them broken down.

Within is a very large Arena, but the juſt meaſure of it could not be taken, by reaſon of the houſes with which the Turks have almoſt fill'd it up. On the Weſt ſide the ſeats of the ſpectators remain ſtill entire, as do likewiſe the Caves or Vaults which run under the Subſellia all round the Theater. The outward wall is three yards three quarters thick, and built of very large and firm ſtones; which great ſtrength has preſerv'd it thus long from the jaws of time, and from that general ruin, which the Turks bring with them into moſt places where they come.

Saturday Mar. 6.

Having done with *Jebilee*, we put forward again early the next Morning with a proſpect of much better weather than we had been attended with, in our former motions. Our Road continued by the Sea ſide, and in about two hours, brought us to a fair deep River, called by the Turks *Naher-il-Melech*, or the King's River. Here we ſaw ſome heaps of ruins on both ſides of the River; with ſeveral Pillars of Granite, and other footſteps of ſome conſiderable Buildings. About half an hour farther we paſſed another River call'd *Jobar*, ſhewing the remains of a ſtone-bridge over it, once well Built but now

now broken down. On the other ſide of this River in a large plough'd Field, ſtood a great ſquare Tower; and round about, the rubbiſh of many other Buildings. Likewiſe all along this day's Journey, we obſerv'd many Ruins of Caſtles, and Houſes, which teſtifie, that this Country, however it be neglected at preſent, was once in the hands of a people that knew how to value it, and thought it worth the defending. *Strabo* calls this whole Region from *Jebilee* as far as *Aradus*, the Country of the *Aradii* (of whom in due place) and gives us the names of ſeveral places ſituate anciently along this Coaſt. As *Paltus*, *Balanea*, *Caranus*, *Enydra*, *Marathus*, *Ximyra*. But whether the Ruins which we ſaw this day, may be the remains of any of thoſe Citys cannot well be determin'd at this diſtance of time: ſeeing all we have of thoſe places, is only their names, without any ſufficient diſtinctions, by which to diſcover their ſituation. The *Balanea* of *Strabo* is indeed ſaid to be ſtill extant, being ſuppos'd to be the ſame place, that the Turks (a little changing its name) call at this day *Baneas*. This place is four good hours beyond *Jebilee*. It ſtands upon a ſmall declivity about a furlong diſtant from the Sea, and has a fine clear ſtream running ſwiftly by it on the South ſide. It is at preſent uninhabited, but it's ſituation proves it to have been anciently a pleaſant, it's Ruins, a well-built, and it's Bay before it, an advantageous Habitation. At this place was requir'd another Caphar.

Leaving *Baneas*, we went on by the Sea ſide, and in about a quarter of an hour paſſed by an old Caſtle, on the top of a very high Mountain. It is Built in the figure of an Equilateral Triangle, having one of it's Angles pointing towards the Sea. The Turks call it *Merchab*; and enlarge much upon the Sieges it has ſuſtain'd in former times; but whatever force it may have had anciently; it is at preſent only a reſidence for poor Country people.

At about one hour and a half diſtance from *Baneas*, we came to a ſmall clear ſtream, which induced us to take up our Lodging near it. We pitch'd in the Campagnia about

two or three furlongs up from the Sea; having in ſight on the Mountains above us, a Village called *Sophia*, inhabited ſolely by Maronites: and a little farther *Beſack*, another Village poſſeſs'd by Turks only: and a little farther *Merakiah*, whoſe inhabitants are a Miſcellany of Chriſtians and Turks together. Our whole ſtage this day was about ſix hours.

Sunday Mar. 7.

From this Quarter we removed early the next Morning, and in three hours came to a fair deep River called *Nahor Huſſine*: having an old Bridge turn'd over it, conſiſting of only one Arch, but that very large and exceeding well wrought. In one hour and a half more Travelling ſtill by the Sea ſide, we reach'd *Tortoſa*.

The ancient name of this place was *Orthoſia*. It was a Biſhops See in the Province of *Tyre*. The Writers of the holy Wars make frequent mention of it, as a place of great ſtrength. And one may venture to believe them, from what appears of it at this day.

It's ſituation is on the Sea-ſhore: having a ſpatious Plain extending round about it on it's other ſides. What remains of it is the Caſtle, which is very large and ſtill inhabited. On one ſide, it is waſh'd by the Sea. On the other's it is fortified by a double Wall, of courſe Marble Built after the Ruſtick manner. Between the two Walls is a Ditch; as likewiſe is another encompaſſing the outermoſt Wall. You enter this fortreſs on the North ſide, over an old draw-bridge: which lands you in a ſpatious Room now for the moſt part uncover'd, but anciently well Arched over, being the Church belonging to the Caſtle. On one ſide it reſembles a Church and in witneſs of it's being ſuch, ſhews at this day, ſeveral holy Emblems carv'd upon it's Walls, as that of a Dove deſcending, over the place where ſtood the Altar; and in another place that of the Holy-Lamb. But on the ſide which fronts outward, it has the face of a Caſtle being Built with port-holes for Artillery, inſtead of Windows. Round the Caſtle on

on the South and Eaſt ſides ſtood anciently the City. It had a good Wall and Ditch encompaſſing it, of which there are ſtill to be ſeen conſiderable remains. But for other Buildings, there is nothing now left in it, except a Church: which ſtands about a furlong Eaſtward from the Caſtle. It is one hundred and thirty foot in length, in breadth ninety three, and in heighth ſixty one. It's Walls, and Arches, and Pillars, are of a Baſtard Marble, and all ſtill ſo entire, that a ſmall expence would ſuffice to recover it into the ſtate of a beautiful Church again. But, to the grief of any Chriſtian beholder, it is now made a ſtall for Cattle, and we were when we went to ſee it, almoſt up to our knees in Dirt, and Mire.

From *Tortoſa* we ſent our baggage before us, with orders to advance a few Miles farther toward *Tripoli*, to the intent that we might ſhorten our ſtage to that place the next day. We follow'd not long after, and in about a quarter of an hour came to a River or rather a Channel of a River, for it was now almoſt dry: tho' queſtionleſs here muſt have been anciently no inconſiderable ſtream; as we might infer both from the largeneſs of the Channel, and the fragments of a ſtone bridge, formerly laid over it.

In about half an hour more, we came a Breſt with a ſmall Iſland, about a League diſtant from the Shore, called by the Turks *Ru-ad*. This is ſuppoſed to be the ancient *Arvad*, *Arphad*, or *Arpad* (under which ſeveral names it occurs, 2 *Kin*. 19. 13. *Gen*. 10. 18. *Ezek*. 27. 11. &c.) and the *Aradus* of the Greeks, and Romans. It ſeemed to the Eye to be not above two or three furlongs long; and was wholly filled up with tall Buildings like Caſtles. The ancient Inhabitants of this Iſland were famous for Navigation, and had a command upon the Continent as far as *Gabala*.

About a quarter of an hour farther we came up with our Muliteers; they having pitched our Tents, before they had gone ſo far as we intended. But this miſcarriage they well recompenſed, by the condition of the place where they ſtopp'd; it affording us the entertainment of

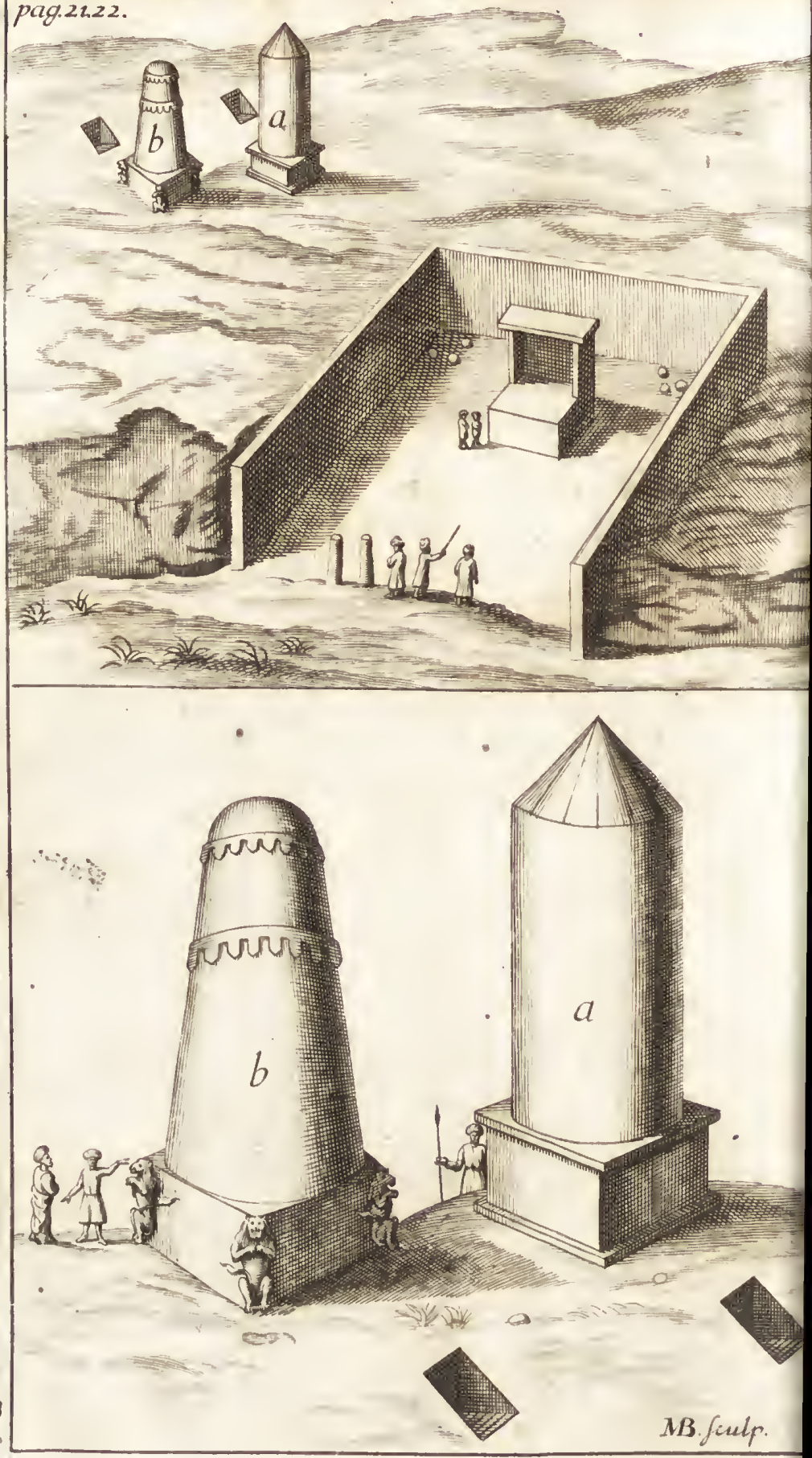
ſeveral notable Antiquities; which we might otherwiſe perhaps have paſs'd by unobſerv'd. It was at a green plat lying within one hour of *Tortoſa*, a little Southward of *Aradus*, and about a quarter of a mile from the Sea, having in it a good Fountain (tho' of a bad name) called the *Serpent Fountain.*

The firſt Antiquity that we here obſerved was a large Dike thirty yards over at top, cut into the firm Rock. It's ſides went ſloping down with ſtairs formed out of the natural Rock: deſcending gradually from the top to the bottom. This Dike ſtretch'd in a direct line, Eaſt and Weſt more than a furlong, bearing ſtill the ſame figure of ſtairs, running in right lines all a long it's ſides. It broke off at laſt at a flat marſhy ground, extending about two furlongs betwixt it and the Sea. It is hard to imagine that the water ever flow'd up thus high; and harder, without ſuppoſing that, to reſolve, for what reaſon all this pains of cutting the Rock in ſuch a faſhion, was taken.

This Dike was on the North ſide of the Serpent Fountain: and juſt on the other ſide of it, we eſpy'd another Antiquity, which took up our next obſervation. There was a Court of fifty five yards ſquare, cut in the natural Rock; the ſides of the Rock ſtanding round it, about three yards high ſupplyed the place of Walls. On three ſides it was thus encompaſſed; but to the Northward it lay open. In the Center of this Area was a ſquare part of the Rock left ſtanding; being three yards high and five yards and a half ſquare. This ſerv'd for a Pedeſtal to a Throne erected upon it. The Throne was compos'd of four large ſtones, two at the ſides, one at the back, another hanging over all at top, in the manner of a Canopy. The whole ſtructure was about twenty foot high, fronting toward that ſide where the Court was open. The ſtone that made the Canopy was five yards and three quarters ſquare, and carv'd round with a hanſome Corniſh. What all this might be deſigned for, we could not imagine; unleſs perhaps, the Court may paſs for an Idol-Temple, and the Pile in the middle for the Throne of the Idol: which

ſeems

pag. 21.22.



ſeems the more probable, in regard that *Hercules* i. e. the Sun, the great abomination of the Phenicians, was wont to be adored in an open Temple. At the two innermoſt Angles of the Court, and likewiſe on the open ſide were left Pillars of the natural Rock; three at each of the former and two at the latter.

About half a mile to the Southward of the foreſaid Antiquitys there ſtood in veiw two Towers. But it growing dark, we were forced to defer our examination of them till the next Morning. Our whole ſtage this day exceeded not ſix hours.

Monday Mar. 8.

Having paſſed over a reſtleſs night, in a marſhy and unwholſome ground, we got up very early; in order to take a nearer veiw of the two Towers laſt mention'd. We found them to be Sepulchral Monuments, erected over two ancient Burying places. They ſtood at about ten yards diſtance from each other, and their ſhape and fabrick is repreſented in the figures (a) and (b).

The Tower (a) was thirty three foot high. It's longeſt ſtone or Pedeſtal was ten foot high, and fifteen ſquare: the ſuperſtructure upon which was firſt a tall ſtone in form of a Cylinder; and then another ſtone cut in ſhape of a Pyramid.

The other Tower (b) was thirty foot and two inches high. It's Pedeſtal was in heighth ſix foot; and ſixteen foot ſix inches ſquare. It was ſupported by four Lyons carv'd one at each corner of the Pedeſtal. The carving had been very rude at beſt; but was now rendred by time much worſe. The upper part rear'd upon the Pedeſtal was all one ſingle ſtone in faſhion as is repreſented in the figure (b).

Each of theſe barbarous Monuments had under it ſeveral Sepulchers: the entrances into which were on the South ſide. It coſt us ſome time and pains to get into them: the Avenues being obſtructed, firſt with Briars, and Weeds, and then with Dirt. But however we remov'd both

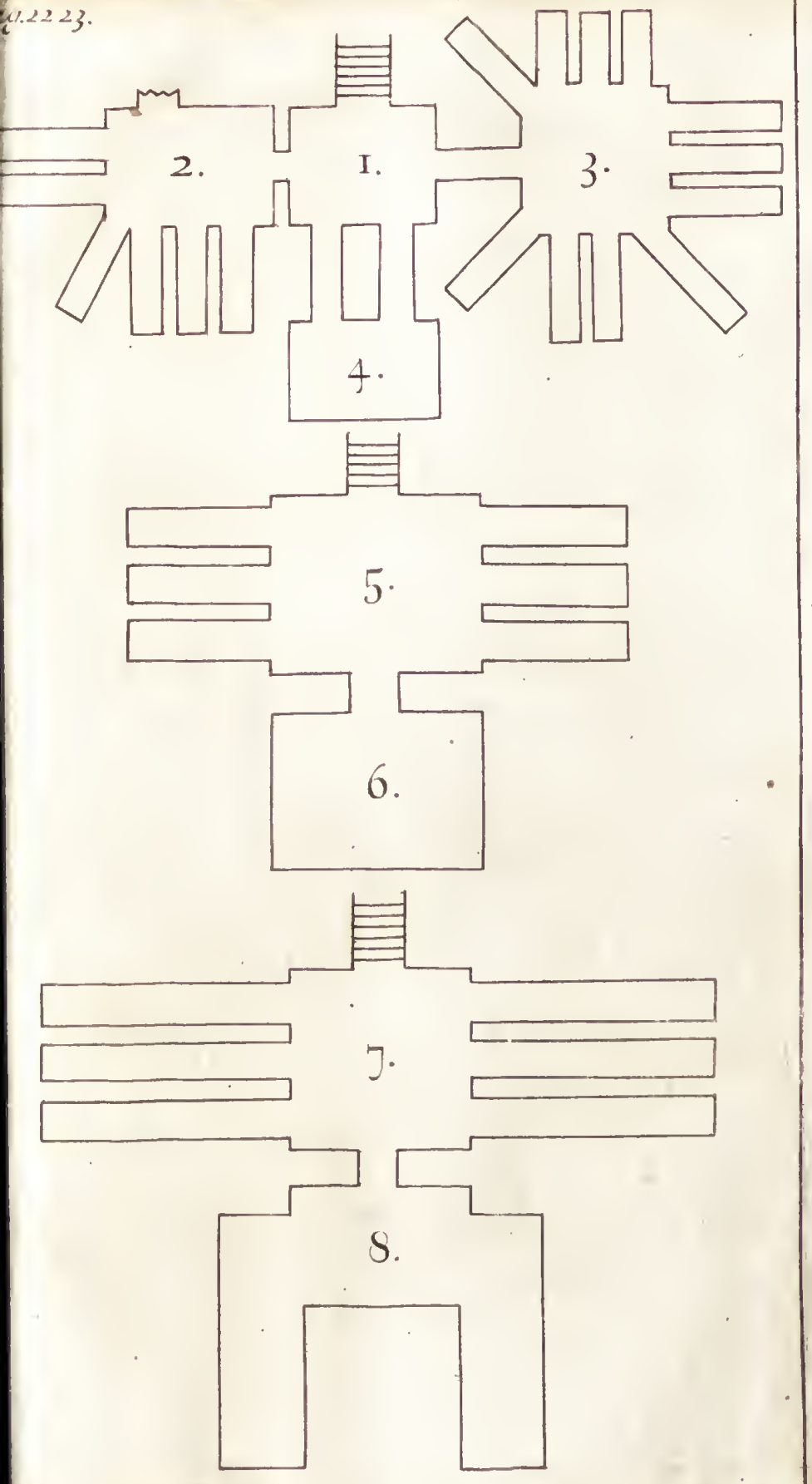
both theſe obſtacles: encourageing our ſelves with the hopes, or rather making our ſelves merry with the fancy of hidden treaſure. But aſſoon as we were enter'd into the Vaults, we found that our golden Imaginations ended (as all worldly hopes and projects do at laſt) in duſt, and putrefaction. But however that we might not go away without ſome reward for our pains, we took as exact a ſurvey as we could of theſe Chambers of darkneſs; which were diſpos'd in ſuch manner as is expreſs'd in the following figures.

The Chambers under the Tower (a) lay as is repreſented in the firſt figure. Going down ſeven or eight ſteps, you come to the mouth of the Sepulcher; where crawling in you arrive in the Chamber (1) which is nine foot two inches broad and eleven foot long. Turning to the right hand, and going thro' a narrow paſſage, you come to the Room (2) which is eight foot broad and ten long: in this Chamber are ſeven Cells for Corpſes, *viz.* two over againſt the entrance, four on the left hand and one unfiniſhed on the right. Theſe Cells were hewn directly into the firm Rock. We meaſured ſeveral of them, and found them eight foot and a half in length, and three foot three inches ſquare. I would not infer from hence that the Corpſes depoſited here, were of ſuch a Gigantick ſize, as to fill up ſuch large Coffins: tho' at the ſame time, why ſhould any men be ſo prodigal of their labour, as to cut theſe Caverns into ſo hard a Rock as this was, much farther than neceſſity requir'd?

On the other ſide of the Chamber (1) was a narrow paſſage ſeven foot long leading into the Room (3) whoſe dimenſions were nine foot in breadth and twelve in length. It had eleven Cells of ſomewhat a leſs ſize than the former lying at equal diſtances all round about it.

Paſſing out of the Room (1) foreright you have two narrow entrances; each ſeven foot long into the Room (4). This apartment was nine foot ſquare: it had no Cells in it like the others. Nor any thing elſe remarkable, but only a bench, cut all along it's ſide on the left hand.

From


2.
1.
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From the deſcription of this Sepulcher it is eaſy to conceive the diſpoſition of the other; which is repreſented in the figure (5. 6). The height of the Rooms in both, was about ſix foot; and the Towers were Built each over the innermoſt Room of the Sepulchers, to which it belonged.

At about the diſtance of a furlong from this place, we diſcern'd another Tower, reſembling this laſt deſcribed. It was erected likewiſe over a Sepulcher, of which you have the delineation in the figure (7) and (8). There was this ſingularity obſervable in this laſt Sepulcher; that it's Cells were cut into the Rock eighteen foot in length, poſſibly to the intent, that two or three Corpſes might be depoſited in each of them, at the feet of one another. But having a long ſtage this day to *Tripoli*, we thought it not ſeaſonable to ſpend any more time in this place; which might perhaps have afforded us ſeveral other Antiquitys.

And yet for all our haſt, we had not gone a mile, before our Curioſity was again arreſted by the obſervation of another Tower, which appear'd in a thicket not far from the way ſide. It was thirty three foot and a half high, and thirty one foot ſquare: compos'd of huge ſquare Stones, and adorn'd with a hanſome Corniſh all round at top. It contain'd only two Rooms one above the other. Into both which there were entrances on the North ſide thro' two ſquare holes in the Wall. The ſeperation between both Rooms, as alſo the covering at the top, was made, not of Arch'd-work, but of vaſt flat Stones; in thickneſs four foot, and ſo great an extent, that two of them in each place, ſufficed to ſpread over the whole Fabrick. This was a very ancient ſtructure, and probably a place of Sepulture.

I muſt not forget that round about the Serpent Fountain, and alſo as far as this laſt Tower, we ſaw many Sepulchers, old foundations and other remains of Antiquity. From all which it may be aſſuredly concluded, that here muſt needs have been ſome famous Habitation in ancient times: but whether this might be the *Ximyra*, laid down by

by *Strabo* hereabouts (or as *Pliny* calls it *Lib. 5. Nat. Hiſt. Cap.* 20. *Simyra*) the ſame poſſibly which the Country of the *Zemarites*, mention'd in conjunction with the *Arvadites*, *Gen.* 10. 18. I leave to others to diſcuſs.

Having quitted our ſelves of theſe Antiquitys, we enter'd into a ſpatious Plain, extending to a vaſt breadth, between the Sea and the Mountains; and in length reaching almoſt as far as *Tripoli*. The people of the Country call it *Junia*, that is, the Plain, which name they give it by way of Eminency, upon account of it's vaſt extent. We were full ſeven hours in paſſing it; and found it all along exceeding fruitful, by reaſon of the many Rivers and the great plenty of Water, which it enjoys. Of theſe Rivers the firſt is about ſix hours before you come to *Tripoli*. It has a Stone-bridge over it, of three large Arches; and is the biggeſt Stream in the whole Plain. For which reaſon it goes by the name of *Nahor il Kibber*, or the great River. About half an hour farther you come to another River, called *Nahor Abroſh*, or the Leper's River. In three quarters of an hour more you paſs a third River, called *Nahor Acchar*; having a hanſome Stone-bridge, of one very large Arch, laid over it. Two good hours more brings you to a fourth River, called ——— or the cold Waters, with a Bridge of three Arches over it. From hence you have two good hours more to *Tripoli*. I took the more exact account of all theſe Streams to the intent that I might give ſome light, for the better deciding that difference, which is found in Geographers about the place of the River *Eleutherus*. The Moderns, all with one conſent, give that name, to a River between *Tyre* and *Sidon*; called by the Turks *Caſimeer*. But this contradicts the univerſal teſtimony of the Ancients, who place *Eleutherus* more Northward. *Strabo* will have it ſomewhere between *Orthoſia* and *Tripoli*, as a boundary dividing *Syria* from *Phœnicia* (p. 518.) *Pliny* places it near *Orthoſia*, emptying it ſelf into the Sea over againſt *Aradus*. *Nat. Hiſt. Lib.* 5. *C.* 20. The writer of the *Maccabees* 1 *Macc.* 12. 25, 30. lays it in the Land of *Hamath*, which

Country

Country whatever it were, was certainly without the borders of *Iſrael*, as appears from the ſame Author. To this *Joſephus* agrees, placeing *Eleutherus* to the North of *Sidon*, as may be collected from him, *Lib.* 14. *Antiq. Jud. Cap.* 7. 8. where, ſpeaking of *Mark Anthony*'s donation to *Cleopatra*, he reports, how that extravagant Gallant gave her all the Citys between *Eleutherus* and *Egypt*, except *Tyre* and *Sidon*. *Ptolemy* as cited by *Terranius*, places it yet more Northerly, between *Orthoſia* and *Balanea*. From all which it is evident, that this cannot be the true Ancient *Eleutherus* which the moderns aſſign for it. But that name is rather to be aſcribed to one of theſe Rivers, croſſing the Plain of *Junia*: or elſe (if *Pliny*'s Authority may be rely'd upon) to that River (now dry) which I mentioned a little on this ſide of *Tortoſa*, and which has it's mouth almoſt oppoſite to *Aradus*. But I will not determine any thing in this point, contenting my ſelf to have given an account of the ſeveral Rivers as we paſs'd them.

Tueſday Mar. 9.

Drawing towards *Tripoli*, our Muliteers were affraid to advance, leaſt their Beaſts might be preſs'd for publick ſervice; as they were afterwards, in ſpight of all their caution, to our great vexation. So we left them in the Plain of *Junia*, and proceeded our ſelves for *Tripoli*: where we arriv'd about Sun ſet. Our whole ſtage this day was ten hours.

At *Tripoli* we repos'd a full week, being very generouſly entertain'd by Mr. *Francis Haſtings* the Conſul, and Mr. *John Fiſher* Merchant, theirs being the only Engliſh Houſe in *Tripoli*.

Tripoli is ſeated about half an hour from the Sea. The major part of the City lies between two Hills: one on the Eaſt, on which is a Caſtle commanding the place; another on the Weſt between the City and the Sea. This latter is ſaid to have been at firſt rais'd and to be ſtill encreas'd by the dayly acceſſion of Sand, blown to it from the Shore:

upon which occaſion there goes a Prophecy, that the whole City ſhall in time be Buried with this Sandy Hill. But the Turks ſeem not very apprehenſive of this prediction; for inſtead of preventing the growth of the Hill, they ſuffer it to take it's Courſe, and make it a place of pleaſure, which they would have little inclination to do, did they apprehend it were ſometime to be their Grave.

Wedneſday Mar. 10.

This day we were all treated by Mr. *Fiſher* in the Campagnia. The place where we dined was a narrow pleaſant Vally by a Rivers ſide, diſtant from the City about a mile Eaſtward. A-croſs the Vally there runs from Hill to Hill, a hanſome lofty Aqueduct, carrying upon it ſo large a body of Water, as ſuffices the whole City. It was called the *Princes-bridge* ſuppos'd to have been Built by *Godfrey* of *Bulloign.*

Thurſday Mar. 11.

This day we all dined at Conſul *Haſting*'s Houſe, and after dinner went to wait upon *Oſtan* the *Baſſa* of *Tripoli.* having firſt ſent our preſent as the manner is amongſt the Turks, to procure a propitious reception.

It is counted uncivil to viſit in this Country without an offering in hand. All great men expect it as a kind of Tribute due to their Character and Authority, and look upon themſelves as affronted, and indeed defrauded when this compliment is omitted. Even in familiar viſits amongſt inferiour people, you ſhall ſeldome have them come without bringing a flower, or an Orange, or ſome other ſuch token of their reſpect to the perſon viſited: the Turks in this point keeping up the Ancient Oriental Cuſtome hinted. 1 *Sam.* 9. 7. *If we go* (ſays Saul) *what ſhall we bring the man of God? there is not a preſent* &c. which words are queſtionleſs to be underſtood in conformity to this Eaſtern Cuſtome, as relating to a token of Reſpect, and not to a price of Divination.

Friday

Friday Mar. 12.

In the Afternoon we went to viſit *Bell-Mount* a Convent of Greeks, about two hours to the Southward of *Tripoli.* It was founded by one of the Earls of *Tripoli*, and ſtands upon a very high Rocky Mountain looking over the Sea; a place of very difficult aſcent, tho' made as acceſſible as it was capable, by the labour of the poor Monks. It was our fortune to arrive there juſt as they were going to their Evening Service. Their Chappel is large but obſcure; and the Altar is inclos'd with Cancelli ſo as not to be approach'd by any one but the Prieſt, according to the faſhion of the Greek Churches: they call their Congregation together, by beating a kind of a tune with two Mallets on a long pendulous piece of planck at the Church door; Bells being an abomination to the Turks.

Their ſervice conſiſted in precipitate, and very irreverent chattering of certain Prayers and hymns to our bleſſed Saviour, and to the bleſſed Virgin: and in ſome dark Ceremonies, the Prieſt that officiated ſpent at leaſt one third part of his time in compaſſing the Altar, and perfuming it with a pot of Incenſe, and then going all round the Congregation flinging his Incenſe-pot backward, and forward, and tendring it's ſmoake with three repeated Vibrations to every perſon preſent. Towards the end of the Service, there was brought into the body of the Church, a ſmall Table, cover'd with a fair Linnen Cloath, on which were plac'd five ſmall Cakes of Bread croſs way in this form ⁘, and in the Center of each Cake was fix'd a ſmall lighted wax taper, a hole in the Cake ſerving for a Socket.

At this Ceremony the Prieſt read the Goſpel concerning our Lord's feeding the Multitude with five Loaves. After which the Bread was carried into the Cancelli, and being there ſuddainly broke to bits, was again brought out in a Basket, and preſented to every one in the Aſſembly, that he might take a little. After this Collation, the

Prieſt pronounc'd the Bleſſing and ſo the Service ended. On both ſides of the body of the Church were ſeats for the Monks, in the nature of the ſtalls for the Fellows of Colleges in *Oxford*; and on each hand of every ſeat were placed crutches. Theſe you find in like manner in moſt Churches of this Country. Their uſe is for the Prieſt to lean upon: the Service being ſometimes ſo long, that they cannot well ſtay it out without the aſſiſtance of ſuch eaſements; for they are not permitted by their Rubrick to ſit down. The younger Monks, who perhaps may have no great occaſion for theſe ſupporters, do yet delight to uſe them, (as the Spaniards do ſpectacles) not for any neceſſity, but in affectation of gravity.

The Monks of this Convent were as I remember forty in all. We found them ſeemingly a very good natur'd, and induſtrious, but certainly, a very ignorant people. For I found upon enquiry they could not give any manner of Rationale of their own divine Service. And to ſhew their extream ſimplicity; I cannot omit a complement, made to the Conſul by the chief of them. *viz.* that he was as glad to ſee him, as if he had beheld the *Meſſiah* himſelf coming in perſon to make a viſit to him.

Nor is this ignorance to be much wondred at; for what Intervals of time, they have between their hours of Devotion, they are forced to ſpend, not in Study, but in menaging of their Flocks, cultivating their Land, pruneing their Vineyards, and other labours of Husbandry, which they accompliſh with their own hands. This toyl they are obliged to undergo not only to provide for their own ſuſtenance, but alſo that they may be able to ſatisfie the unreaſonable exactions, which the greedy Turks, upon every pretence they can invent, are ready to impoſe upon them. But that it may be the better gueſs'd what ſort of men theſe Greek Monks are, I will add this farther indication. *viz.* that the ſame perſon, whom we ſaw officiating at the Altar, in his embroyder'd ſacerdotal Robe, brought us the next day, on his own back, a Kid, and a Goat's skin of Wine, as a preſent from the Convent.

Saturday

Saturday Mar. 13.

This Morning we went again to wait upon *Oſtan Baſſa* by his own appointment; and were entertained as before with great Courteſy. For you muſt know that the Turks are not ſo ignorant of Civility, and the Arts of endearment, but that they can practice them with as much exactneſs, as any other Nation, whenever they have a mind to ſhew themſelves obliging. For the better apprehending of which, it may not be improper, nor unpleaſant here, to deſcribe the Ceremonies of a Turkiſh viſit, as far as they have ever fallen under my obſervation, either upon this or any other occaſions.

When you would make a viſit to a Perſon of Quality here, you muſt ſend one before with a Preſent to beſpeak your admiſſion, and to know at what hour your coming may be moſt ſeaſonable. Being come to the Houſe, the Servants receive you at the outermoſt Gate, and conduct you toward their Lord or Maſter's Appartment: other Servants (I ſuppoſe of better rank) meeting you in the way, at their ſeveral ſtations, as you draw nearer to the Perſon you viſit. Coming into his Room, you find him prepar'd to receive you, either ſtanding at the edge of the Duan, or elſe lying down, at one corner of it, according as he thinks it proper to maintain a greater or leſs diſtinction. Theſe Duans are a ſort of low ſtages, ſeated in the pleaſanteſt part of the Room, elevated about ſixteen or eighteen inches or more, above the floar. They are ſpread with Carpets, and furniſhed all round with Bolſters for leaning upon. Upon theſe the Turks eat, ſleep, ſmoake, receive viſits, ſay their prayers &c. Their whole delight is in lolling upon them, and in furniſhing them richly out is their greateſt luxury.

Being come to the ſide of the Duan, you ſlip off your ſhooes, and ſtepping up take your place, which you muſt do firſt at ſome diſtance, and upon your knees, laying your hands very formally before you. Thus you muſt remain, till the Man of Quality invites you to draw nearer, and

and to put your ſelf in an eaſier poſture, leaning upon the Bolſter. Being thus fix'd, he diſcourſes with you as the occaſion offers: the Servants ſtanding round all the while in a great Number, and with the profoundeſt reſpect, ſilence, and order imaginable. When you have talk'd over your buſineſs, or the complements, or whatever other concern brought you thither, he makes a ſign to have things ſerv'd in for the entertainment, which is generally a little Sweetmeat, a diſh of Sherbet, and another of Coffee: all which are immediatly brought in by the Servants, and tender'd to all the Gueſts in order, with the greateſt care, and awfulneſs imaginable. And they have reaſon to look well to it, for ſhould any Servant make but the leaſt ſlip or miſtake, either in delivering or receiving his diſh, it might coſt him fifty, perhaps one hundred drubs, on his bare feet to atone for his crime. At laſt comes the finiſhing part of your Entertainment; which is perfuming the Beards of the Company; a Ceremony, which is perform'd in this manner. They have for this purpoſe a ſmall Silver Chaffing-diſh, cover'd with a lid full of holes, and fixed upon a hanſome plate. In this they put ſome freſh Coals, and upon them a piece of Lignum Aloes, and then ſhutting it up, the ſmoake immediatly aſcends with a grateful Odour thro' the holes of the cover. This ſmoake is held under every one's chin, and offer'd as it were a ſacrifice to his beard. The briſtly Idol ſoon perceives the reverence done to it, and ſo greedily takes in and incorporates the gummy ſteam, that it retains the ſavour of it and may ſerve for a noſegay a good while after.

This ceremony may perhaps ſeem ridiculous at firſt hearing: but it paſſes amongſt the Turks for an high gratification. And I will ſay this in it's vindication, that it's deſign is very wiſe, and uſeful. For it is underſtood to give a civil diſmiſſion to the viſitants, intimating to them, that the Maſter of the Houſe has buſineſs to do, or ſome other avocation, that permits them to go away aſſoon as they pleaſe, and the ſooner after this ceremony the better. By this means you may, at any time, without offence deliver

liver your ſelf from being detain'd from your affairs by tedious and unſeaſonable viſits, and from being conſtrain'd to uſe that piece of Hypocriſy, ſo common in the world, of preſſing thoſe to ſtay longer with you, whom perhaps in your heart you wiſh a great way off for having troubled you ſo long already. But of this enough.

Having diſcharged our viſit to *Oſtan Baſſa* we Rid out after dinner to view the Marine. It is about half an hour diſtant from the City. The Port is an open Sea, rather than an enclos'd Harbour, however it is in part defended from the force of the waves by two ſmall Iſlands about two leagues out from the ſhore. One of which is call'd the *Bird*, the other the *Coney Iſland*, being ſo named from the creatures which they ſeverally produce. For it's ſecurity from Pyrates, it has ſeveral Caſtles or rather ſquare Towers, Built all along upon the ſhore at convenient diſtances. They are (I think) ſix in number, but at preſent void of all manner of force both of Men and Ammunition.

In the Fields near the ſhore appear'd many heaps of Ruins and Pillars of Granite, and ſeveral other Indications that here muſt have been Anciently ſome conſiderable Buildings this way. Which agrees very well with what *Caſaubon* in his Notes upon *Strabo* (p. 213.) quotes out of *Diodorus*. *viz.* that the place call'd *Tripoli*, was Anciently a cluſter of three Citys ſtanding at a furlong's diſtance from each other; of which the firſt was a Seat of the *Aradii*, the ſecond of the *Sidonians*, the third of the *Tyrians*; and from hence it is probable, that *Tripoli* was a name given at firſt to three diſtinct, but adjacent places, and not to one City; Built (as is uſually ſaid) by the mingled intereſt of *Tyre*, *Sidon*, and *Aradus*; it being hard to conceive, how three ſuch independent Commonwealths ſhould thus concur in the Founding of one City between them, and harder, how they ſhould agree in governing it afterwards.

Sunday Mar. 14.

We continued ſtill in *Tripoli*.

Monday

Monday Mar. 15.

Reſolving to proſecute our Journey this day, we had given orders to our Muliteers ſome time before, to be ready to attend us. But they had been ſo frighted by the *Baſſa* of *Sidon's* ſervants, who were abroad in queſt of Mules, for the ſervice of their Maſter, that they were run away, and could not be heard of. A diſappointment which gave us much vexation, and left us no other remedy, but only to ſupply our ſelves with freſh Beaſts, where we could find them.

Having after much trouble, put our ſelves in a new poſture of Travelling, we parted from *Tripoli* at three of the Clock in the Afternoon: proceeding cloſe by the Sea, we came in one hour and a half to *Callemone*, a ſmall Village juſt under *Bell-Mount*. From hence putting forward till near eight of the Clock, we came to an high Promontory, which lay directly croſs our way, and broke off abruptly at the Sea ſide, with a Cape very high, and almoſt perpendicular. In order to paſs this Barrier, we turn'd up on the left hand, into a narrow Vally thro' which our Road lay; and it being now late, we took up our Quarters there under ſome Olive Trees, having come in all about five hours.

The Promontory which terminated our Journey ſeems to be that called by * *Strabo* τὸ τοῦ Θεοῦ πρόσωπον, or *the face of God*, aſſign'd by that Author for the end of Mount *Libanus*. Between this place and *Tripoli* he mentions likewiſe a City called *Trieris*: but of this we ſaw no footſteps, unleſs you will allow for ſuch, ſome Sepulchers which we ſaw cut in the Rocks, about one hour and a half before we arrived at the Promontory.

Tueſday Mar. 16.

We were no ſooner in motion this Morning but we were engaged in the difficult work of croſſing over the forementiond Cape. The paſs over it lies about a mile up

* *Strab.* lib. 16. *Pomp. Mela* lib. 1. cap. 12.

from

from the Sea. We found it very ſteep and rugged, but in an hour or thereabout maſter'd it, and arriv'd in a narrow Vally on the other ſide, which brought the Sea open to us again. Near the entrance of this Vally ſtands a ſmall Fort, erected upon a Rock perpendicular on all ſides, the Walls of the Buildings being juſt adequate to the ſides of the Rock, and ſeeming almoſt of one continued piece with them. This Caſtle is called *Temſeida*, and commands the paſſage into the Vally.

In about half an hour from this place, we came even with *Patrone*: a place eſteem'd to be the Ancient *Botrus*. It is ſituate cloſe by the Sea, and our Road lying ſomewhat higher up in the Land, we diverted a little out of the way to ſee it. We found in it ſome remains of an old Church and a Monaſtery, but theſe are now perfectly ruin'd and deſolate; as is likewiſe the whole City. Nor is there any thing left in it, to teſtifie it has been a place of any great conſideration.

In three hours more we came to *Gibyle*, call'd by the Greeks *Byblus*, a place once famous for the Birth and Temple of *Adonis*. It is pleaſantly ſituated by the Sea ſide. At preſent it contains but a little extent of ground, but yet more than enough for the ſmall number of it's Inhabitants. It is compaſſed with a dry Ditch, and a Wall, with ſquare Towers in it at about every forty yards diſtance. On it's South ſide it has an old Caſtle, within it is a Church, exactly of the ſame figure with that at *Tortoſa*, only not ſo entire as that. Beſides this it has nothing remarkable; tho' Anciently it was a place of no mean extent, as well as beauty, as may appear from the many heaps of Ruins, and the fine Pillars that are ſcatter'd up and down in the Gardens near the Town.

Gibyle is probably the Country of the *Giblites*, mention'd *Joſh.* 13. 5. King *Hiram* made uſe of the people of this place in preparing Materials for *Solomon*'s Temple, as may be collected from the firſt of *Kings* 5. 18. where the word which our Tranſlator hath render'd *ſtone-ſquarers* in the Hebrew is גבלים *Giblim*, or *Giblites*, and in the

LXXII Interpreters Βύβλιοι, that is the men of *Byblus*: the former uſing the Hebrew, the latter the Greek name of this place. The ſame difference may be obſerved likewiſe *Ezek.*27. 9. where this place is again mention'd. The Ancients of *Gabal* ſays our Tranſlation, following the Hebrew: inſtead of which you read in the LXXII again οἱ πρεσβύτεροι Βυβλίων the Elders of *Bybli* or *Byblus*.

Leaving *Gibyle* we came in one hour to a fair large River, with a ſtone Bridge over it, of only one Arch, but that exceeding wide and lofty. To this River the Turks give the name of *Ibrahim Baſſa*; but it is doubtleſs the Ancient River *Adonis*, ſo famous for the Idolatrous rites perform'd here in lamentation of *Adonis*. Upon the bank of this ſtream we took up our quarters for the following night, having come this day about ſix hours. We had a very tempeſtuous night both of wind, and rain, almoſt without ceſſation, and with ſo great violence, that our Servants were hardly able to keep up our Tents over us. But however this accident, which gave us ſo much trouble in the night, made us amends with a curioſity, which it yielded us an opportunity of beholding the next morning.

Wedneſday Mar. 17.

For by this means we had the fortune to ſee what may be ſuppoſed to be the occaſion of that opinion which *Lucian* relates, concerning this River. *viz.* That this ſtream, at certain ſeaſons of the year, eſpecially about the feaſts of *Adonis*, is of a bloody colour: which the Heathens looked upon as proceeding from a kind of Sympathy in the River for the Death of *Adonis*, who was killed by a wild Boar in the Mountains, out of which this ſtream riſes. Something like this we ſaw actually come to paſs; for the water was ſtain'd to a ſurpriſing redneſs; and as we obſerv'd in Travelling had diſcolour'd the Sea, a great way into a reddiſh hue: occaſion'd doubtleſs by a ſort of Minium, or red Earth, waſhed into the River by the violence of the rain, and not by any ſtain from *Adonis*'s blood.

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In an hour and a quarter from this River we paſſed over the foot of the Mountain *Climax*, where, having gone thro' a very rugged and uneven paſs, we came into a large Bay called *Junia*. At the firſt entrance into the Bay is an old ſtone Bridge, which appoints the limits between the two Baſſalicks of *Tripoli* and *Sidon*. At the bottom of the Bay are exceeding high, and ſteep Mountains, between which and the Sea, the Road lies. Theſe are the Mountains of *Caſtravan*, chiefly inhabited by Maronites, famous for a growth of excellent Wine. The Maronite Biſhop of *Aleppo* has here his reſidence in a Convent, of which he is the Guardian. We ſaw many other ſmall Convents on the top of theſe Mountains. One of which call'd *Oozier* was as we were here told in the hands of ten or twelve Latin Fryars. Towards the further ſide of the Bay, we came to a ſquare Tower, or Caſtle, of which kind there are many all along upon the Coaſt for ſeveral days Journey, from this place: they are ſaid to have been built by the Empreſs *Helena*, for the protection of the Country from *Pirates*. At this Tower is to be paid a fourth * Caphar. It is receiv'd by Maronites, a pack of Rogues more exacting and inſolent in their office, than the very Turks themſelves. A little beyond this place, we came to a Road cut thro' the Rocks, which brought us out of the Bay, having been one hour and a quarter in compaſſing it. In an hour more ſpent upon a very rugged way, cloſe by the Sea, we came to the River *Lycus*, call'd in the time of the Romans *Canis*, and by the Turks at this day *Nahor Kelp*. It derives it's name from an Idol in the form of a Dog or Wolf, which was worſhiped, and is ſaid to have pronounc'd Oracles at this place. The Image is pretended to be ſhewn to ſtrangers at this day, lying in the Sea with it's heels upward, I mean the body of it, for it's Oracular head is reported to have been broken off, and carry'd to *Venice*, where (if fame be true) it may be ſeen at this day.

I know not by what miſtake ſeveral modern Geographers

* Half *per* Franck, quarter *per* Servant.

confound this River with *Adonis*, making them to be one and the ſame, whereas the contrary is apparent, both from experimental obſervation, and from the Authority of Ancient Geographers.

This River iſſues into the Sea from between two Mountains exceſſive ſteep and high; and ſo rocky that they ſeem to conſiſt each of one entire ſtone. For croſſing the River, you go up between theſe Mountains about a bow ſhot from the Sea, where you have a good Bridge of four Arches, near the foot of which is a piece of white Marble inlaid in the ſide of a Rock, with an Arab Inſcription on it, intimating it's Founder to have been the *Emir Faccardine* (of whom I ſhall have occaſion to ſpeak more when I come to *Beroot*.) Being paſſed the River you immediatly begin to aſcend the Mountain, or rather great Rock on the other ſide. To accommodate the paſſage you have a path of above two yards breadth cut along it's ſide, at a great height above the water; being the work of the Emperour *Antoninus*. For the Promontory allowing no paſſage between it, and the Sea at bottom, that Emperour undertook with incredible labour, to open this way above. The memory of which good work is perpetuated by an Inſcription engraven on a Table plain'd in the ſide of the natural Rock, not far from the firſt entrance into the way. As follows.

IMP: CAES: M: AURELIUS
ANTONINUS, PIUS, FELIX, AUGUSTUS
PARTH: MAX: BRIT: GERM: MAXIMUS
PONTIFEX MAXIMUS
MONTIBUS IMMINENTIBUS
LYCO FLUMINI CAESIS VIAM DILATAVIT
PER---- (*purpoſely eraſed*) ----
ANTONINIANAM SUAM

A little higher up in the way are inſcrib'd theſe words

INVICTE IMP: ANTONINE P: FELIX AUG:
MULTIS ANNIS IMPERA!

In

In paſſing this way, we obſerv'd, in the ſides of the Rock above us, ſeveral Tables of figures carv'd; which ſeem'd to promiſe ſomething of Antiquity. To be ſatisfied of which ſome of us clamber'd up to the place, and found there ſome ſigns as if the old way had gone in that region, before *Antoninus* cut the other more convenient paſſage a little lower. In ſeveral places hereabouts, we ſaw ſtrange antique figures of men carv'd in the natural Rock, in Mezzo relievo, and in bigneſs equal to the life. Cloſe by each figure was a large Table plain'd in the ſide of the Rock, and border'd round with Mouldings. Both the Effigies and the Tables appear'd to have been anciently inſcrib'd all over: but the characters are now ſo defaced that nothing but the foot-ſteps of them were viſible. Only there was one of the figures that had both it's lineaments and it's inſcriptions entire.

It was our unhappineſs to have at this place a very violent ſtorm of Thunder, and Rain, which made our Company too much in haſt to make any long ſtay here. By which misfortune I was prevented, to my great regret from copying the Inſcription, and makeing ſuch an exact ſcrutiny into this Antiquity as it ſeem'd very well to deſerve. I hope ſome curious Traveller or other will have better ſucceſs in paſſing this way hereafter. The Figures ſeem'd to reſemble Mummys, and were perhaps the repreſentation of ſome perſons buried hereabout; whoſe Sepulchers might probably alſo be diſcover'd by the diligent Obſerver.

The Antonine way extends about a quarter of an hours Travel. It is at preſent ſo broken, and uneven, that, to repair it, would require no leſs labour, than that, wherewith it was at firſt made. After this paſs you come upon a ſmooth ſandy ſhore, which brings you in about one hour and a half to the River *Beroot*, (for I could learn no other

other name it had) it is a large River, and has over it a ſtone Bridge of ſix Arches. On it's other ſide is a plain Field, near the Sea, which is ſaid to be the Stage on which St. *George* duell'd and kill'd the Dragon. In memory of this Atchievement, there is a ſmall Chappel built upon the place, dedicated at firſt to that Chriſtian Hero; but now perverted to a Moſque. From hence in an hour we arrived at *Beroot*, very wet by reaſon of the long and ſevere Rain. However we found here the ſhelter of a good *Kane* by the Sea ſide, and there we took up our Quarters. Our whole ſtage this day was about ſix hours and a half.

Thurſday Mar. 18.

The day following we ſpent at *Beroot*: being credibly inform'd that the River *Damer*, which lay in our next ſtage, was ſo ſwoln by the late rains that it would be impaſſable. This place had Anciently the name of *Berytus*; and afterwards being greatly eſteem'd by *Auguſtus*, had many priviledges confer'd upon it, and together with them a new name, *viz. Julia Felix*, but at preſent, it retains nothing of it's Ancient felicity, except the ſituation; and in that perticular it is indeed very happy. It is ſeated on the Sea ſide, in a ſoil fertile and delightful, rais'd only ſo high above the ſalt water, as to be ſecure from it's overflowings, and all other noxious and unwholſome effects of that Element. It has the benefit of good freſh ſprings flowing down to it from the adjacent Hills, and diſpenſed all over the City, in convenient, and not unhandſome Fountains. But beſides theſe advantages of it's ſituation, it has at preſent nothing elſe to boaſt of.

The *Emir Faccardine* had his chief reſidence in this place. He was, in the Reign of *Sultan Morat*, the fourth *Emir* or Prince of the *Druſes*; a people ſuppos'd to have deſcended, from ſome diſpers'd remainders of thoſe Chriſtian Armies, that engaged in the Cruſades, for the recovery of the *Holy-Land*: who afterwards, being totally routed, and deſpairing of a return to their native Country again, betook themſelves to the Mountains hereabout: in which

which their deſcendants have continued ever ſince. *Faccardine* being (as I ſaid) Prince of theſe people, was not contented to be penn'd up in the Mountains, but by his power and artifice, enlarged his Dominions down into the Plain all along the Sea Coaſt, as far as from this place to *Acra.* At laſt the Grand Signior growing jealous of ſuch a growing power, drove the wild Beaſt back again, to the Mountains, from whence he had broke looſe; and there his poſterity retain their Principality to this day.

We went to view the Palace of this Prince, which ſtands on the North Eaſt part of the City. At the entrance of it is a Marble Fountain, of greater beauty than is uſually ſeen in Turky. The Palace within conſiſts of ſeveral Courts, all now run much to ruin; or rather perhaps never finiſhed. The Stables, Yards for Horſes, Dens for Lyons, and other Salvage Creatures, Gardens, &c. are ſuch as would be not unworthy of the Quality of a Prince in Chriſtendom were they wrought up, to that perfection of which they are capable, and to which they ſeem to have been deſign'd by their firſt contriver.

But the beſt ſight that this Palace affords, and the worthieſt to be remember'd, is the Orange Garden. It contains a large Quadrangular plat of ground, divided into ſixteen leſſer ſquares, four in a row, with walks between them. The walks are ſhaded with Orange Trees, of a large ſpreading ſize, and all of ſo fine a growth both for ſtem and head, that one cannot imagine any thing more perfect in this kind. They were, at the time when we were there, as it were, guilded with Fruit, hanging thicker upon them than ever I ſaw Apples in *England.* Every one of theſe ſixteen leſſer ſquares in the Garden was border'd with ſtone, and in the ſtone work were troughs very Artificially contriv'd, for conveying the water all over the Garden. There being little outlets, cut at every Tree, for the ſtream as it paſs'd by, to flow out, and water it. Were this place under the Cultivation of an Engliſh Gardner, it is impoſſible any thing could be made more delightful. But theſe Heſperides were put to no better uſe, when we ſaw them, than

to

to ſerve as a fold for Sheep and Goats, inſomuch that in many places they were up to the knees in dirt. So little ſenſe have the Turks, of ſuch refin'd delights as theſe; being a people generally of the groſſeſt apprehenſion, and knowing few other pleaſures, but ſuch ſenſualitys, as are equally common both to Men and Beaſts. On the Eaſt ſide of this Garden were two terrace walks riſing one above the other, each of them having an aſcent to it of twelve ſteps. They had both ſeveral fine ſpreading Orange Trees upon them to make ſhades in proper places. And at the North end they led into booths, and ſummer-houſes, and other apartments, very delightful: this place being deſign'd by *Faccardine* for the chief ſeat of his pleaſure.

It may perhaps be wonder'd, how this *Emir* ſhould be able to contrive any thing ſo elegant and regular as this Garden; ſeeing the Turkiſh Gardens are uſually nothing elſe but a confus'd miſcellany of Trees, jumbled together without either knots, walks, arbours, or any thing of art or deſign, ſo that they ſeem like thickets rather than Gardens. But *Faccardine* had been in *Italy*, where he had ſeen things of another nature, and knew well how to copy them in his own Country. For indeed it appears by theſe remains of him, that he muſt needs have been a man much above the ordinary level of a Turkiſh Genius.

In another Garden we ſaw ſeveral Pedeſtals for Statues, from whence it may be inferr'd, that this *Emir* was no very zealous Mahometan. At one Corner of the ſame Garden ſtood a Tower of about ſixty foot high; deſign'd to have been carryed to a much greater elevation for a watch Tower, and for that end built with an extraordinary ſtrength, it's walls being twelve foot thick. From this Tower we had a view of the whole City. Amongſt other Proſpects it yielded us the ſight of a large Chriſtian Church, ſaid to have been at firſt conſecrated to St. *John* the *Evangeliſt*. But it being now uſurp'd by the Turks for their chief Moſque, we could not be permitted to ſee it, otherwiſe then at this diſtance. Another Church there is in the Town which ſeems to be Ancient, but being a very

mean

mean Fabrick is ſuffer'd to remain ſtill in the hands of the Greeks. We found it adorn'd with abundance of old Pictures. Amongſt the reſt I ſaw one with this little Inſcription, Κύριος τοῦτος Ἀρχιεπίσκοπος Βηρύτε: and juſt by it was the figure of *Neſtorius*, who commonly makes one amongſt the Saints painted in the Greek Churches of thoſe of his Sect. But that which appear'd moſt obſervable was a very odd figure of a Saint, drawn at full length, with a large Beard reaching down to his feet. The Curate gave us to underſtand that this was St. *Nicephorus*; and perceiving that his Beard was the chief object of our admiration, he gratified us with the following relation concerning him. *viz.* That he was a perſon of the moſt Eminent Virtues in his time. But his great Misfortune was that the Endowments of his mind, were not ſet off with the outward Ornament of a Beard. Upon occaſion of which defect he fell into a deep Melancholy. The Divel taking the advantage of this Prieſt, promiſed to give him that boon which nature had deny'd, in caſe he would comply with his ſuggeſtions. The Beardleſs Saint, tho' he was very deſirous of the reward propos'd, yet he would not purchaſe it at that rate neither. But rejected the previous bribe with indignation, declaring reſolutly that he had rather for ever diſpair of his wiſh then obtain it upon ſuch terms. And at the ſame time, taking in his hand the downy tuft upon his Chin, to witneſs the ſtability of his reſolution (for he had it ſeems Beard enough to ſwear by) Behold! as a reward for his conſtancy, he found the hair immediatly ſtretch, with the pluck that he gave it, whereupon finding it in ſo good a humour, he follow'd the happy omen; and as young heirs that have been niggardly bred generally turn prodigals when they come to their Eſtates, ſo he never deſiſted from pulling his Beard, till he had wiredrawn it down to his feet. But enough both of the Beard and the Story. At the Eaſt end of *Beroot* are to be ſeen, ſeven or eight beautiful Pillars of Granite each ——— foot long and three in diameter. And over another Gate, not far diſtant, we found in a piece of Marble, thi;

following Inſcription. Τῆς τᾶ προσιοντος ἀνδρὸς ἐννοίας αἰεὶ σαφὴς ἔλεγχος, ἡ προσοψις γίνεται δίδυ προθύμως ὃ παρέχεις ἢ μὴ δίδυ παρὰ γὰρ τὸ μειζὸν γίνεται πλήρης χάρις. ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ ΑΝΔΡΟΣ ΕΝΝΟΙΑΣ. Such as theſe were the Capitals.

On the South ſide the Town-wall is ſtill entire, but built out of the ruins of the old City, as appears by pieces of Pillars, and Marble, which help to build it. In one piece of Marble Table we ſaw theſe remaining letters of a Latin Inſcription.

-----VG. ETIA-----
-----XI CUM-----
----VS PHOEBUS----
All the reſt being purpoſely eraſed.

A little without this Wall, we ſaw many Granite Pillars and remnants of Moſaic floors, and in an heap of rubbiſh ſeveral pieces of poliſh'd Marble, fragments of Statues, and other poor Relicks of this City's Ancient Magnificence. On the Sea ſide is an old ruin'd Caſtle, and ſome remains of a ſmall Mole.

Friday Mar. 19.

Leaving *Beroot* we came in one third of an hour to a large Plain extending from the Sea to the Mountains. At the beginning of the Plain is a Grove of Pine Trees of *Faccardines* Plantation. We gueſs'd it to be more then half a mile croſs, and ſo pleaſant, and inviting was it's ſhade, that it was not without ſome regret that we paſs'd it by. Continuing in this Plain we ſaw at a diſtance, on our left hand, a ſmall Village called *Suckfoat*. It belongs to the Druſes, who poſſeſs at this day a long tract of Mountains, as far as from *Caſtravan* to *Carmel*. Their preſent Prince is *Achmet*, Grandſon to *Faccardine*; an old Man, and one who keeps up the Cuſtome of his Anceſtours, of turning day into night: an hereditary practice in his family, proceeding from a traditional perſwaſion amongſt them, that Princes can never ſleep ſecurely but by day, when

when men's actions and deſigns are beſt obſerv'd by their Guards, and if need be, moſt eaſily prevented; but that in the night it concerns them to be always vigilant, leaſt the darkneſs, aided by their ſleeping, ſhould give Traitors, both opportunity and encouragement to aſſault their perſons, and by a Dagger or a Piſtol, to make them continue their ſleep longer than they intended when they lay down.

Two hours from *Faccardine*'s Grove brought us to the fifth Caphar, and another little hour to the River *Damer* or *Tamyras*: the former being it's Modern, the latter it's Ancient Name. It is a River apt to ſwell much upon ſuddain Rains, in which caſe precipitating it's ſelf from the Mountains with great rapidity, it has been fatal to many a paſſenger; amongſt the reſt, one Monſieur *Spon* Nephew to Dr. *Spon*, coming from *Jeruſalem* about four years ago in company with ſome Engliſh Gentlemen, was in paſſing this ſtream hurry'd down by it, and periſhed in the Sea, which lies about a furlong lower than the paſſage.

We had the good fortune to find the River in a better temper; it's waters being now aſſwaged ſince the late Rains. However the Country fellows were ready here, according to their trade, to have aſſiſted us in our paſſing over. In order to which they had very officiouſly ſtripp'd themſelves naked againſt our coming, and to the end that they might oblige us to make uſe of their help, for which they will be well paid; they brought us to a place where the water was deepeſt, pretending there was no other paſſage beſides that; which cheat we ſaw them actually impoſe upon ſome other Travellors, who came not long after us. But we had been advis'd of a place a little higher in the River, where the ſtream was broader, and ſhallower, and there we eaſily paſs'd without their aſſiſtance. Juſt by this place are the ruins of a ſtone-bridge, of which one might gueſs, by the firmneſs of it's remains, that it might have been ſtill entire, had not theſe Villains broke it down in order to their making their advantages of paſſengers; either conducting them over for a good pay, or elſe, if they have opportunity, drowning them for their ſpoils.

On the other ſide of the River the Mountains approach cloſer to the Sea, leaving only a narrow Rocky way between. From *Damer* in two hours we came to another River, of no inconſiderable figure, but not once mentioned by any Geographer that I know off. It is within one hour of *Sidon.* It's channel is deep, contains a good ſtream, and has a large ſtone-bridge over it. Speaking of this River to the Reverend Father *Stephano*, Maronite Patriach at *Canobine*, he told me it was call'd *Awle*, and had it's Fountain near *Barook*, a Village in *Mount Libanus.*

At this River we were met by ſeveral of the French Merchants from *Sidon*: they having a Factory there the moſt conſiderable of all theirs in the *Levant.* Being arrived at *Sidon*, we pitch'd our Tents by a Ciſtern without the City, but were our ſelves conducted, by the French Gentlemen to the place of their Habitation, which is a large *Kane*, cloſe by the Sea, where the Conſul and all the Nation are quarter'd together. Before the front of this *Kane* is an old Mole running into the Sea with a right Angle, it was of no great capacity at beſt, but now is render'd perfectly uſeleſs, having been purpoſely fill'd up with rubbiſh, and earth, by *Faccardine*, to prevent the Turkiſh Gallies from making their unwelcome viſits to this place. The Mole being thus deſtroy'd, all Ships, that take in their Burthen here, are forced to ride at Anchor under the ſhelter of a ſmall ridge of Rocks, about a mile diſtant from the ſhore on the North ſide of the City. *Sidon* is ſtockt well enough with Inhabitants, but is very much ſhrunk from it's Ancient extent, and more from it's ſplendour. As appears from a great many beautiful Pillars, that lie ſcatter'd up and down the Gardens without the preſent Walls. Whatever Antiquities may at any time, have been hereabout, they are now all perfectly obſcur'd, and buried by the Turkiſh buildings. Upon the South ſide of the City on a Hill ſtands an old Caſtle ſaid to have been the work of *Lewis* the ninth of *France*, ſurnamed the *Saint*, and not far from the Caſtle is an old unfiniſh'd Palace of *Faccardine's*, ſerving however the *Baſſa* for his Seraglio:

neither

neither of them worth mentioning, had the City afforded us any thing elſe more remarkable. Near about *Sidon* begin the precincts of the *Holy-Land*, and of that part of it in particular which was allotted to *Aſher*. The borders of which Tribe extended from *Carmel* as far as great *Zidon*, as appears from *Joſh.* 19. 26, 28. But the people upon the Sea Coaſts were never actually maſter'd by the *Iſraelites*: being left by the juſt judgment of God to be thorns in their ſides, for a reaſon that may be ſeen *Jud.* 2. 1, 2, 3, &c.

The perſon, who is the French Conſul at *Sidon*, has alſo the Title of Conſul of *Jeruſalem*, and is obliged by his Maſter, the French King, to make a viſit to the Holy City every Eaſter, under pretence of preſerving the Sanctuary there from the violations, and the Fryars, who have the cuſtody of it from the exactions of the Turks. But the Fryars think themſelves much ſafer without this protection. We were deſirous to joyn with Monſieur *l'Empereur*, the preſent Conſul, in his this years Pilgrimage, and accordingly had ſent him a letter from *Aleppo* on purpoſe to beſpeak that favour, hoping by his protection to paſs more ſecurely from the abuſes of the Arabs and Turks, who are no where ſo inſolent, as in *Paleſtine*, and about *Jeruſalem*. We had his promiſe to ſtay for us, but the remora's and diſappointments we met with in the Road, had put us ſo backward in our Journey, that fearing to be too late at *Jeruſalem* he ſet out from *Sidon* the day before our arrival there: leaving us however ſome hopes that if we made the beſt of our way, we might come up with him at *Acra*, where he promis'd to expect our coming to the utmoſt moment.

Saturday Mar. 20.

Being deſirous therefore not to looſe the convenience of his company, we ſet out early the next morning from *Sidon*, and Travelling in a very fruitful Plain, came, in half an hour to a place where we found a large Pillar of Granite, lying croſs the high way, and ſunk a good part under

under ground. Obſerving ſome letters upon it, we took the pains to dig away the Earth, by which means we recover'd this fragment of an Inſcription.

IMPERATORES,
CAESARES,
L SEPTIMUS SE-
VERUS, PIUS PER-
TINAX, AUG: ARA-
BICUS ADIABENICUS,
PARTHICUS, MAXI-
MUS, TRIBUNICIA
POTES: VI. IMP: XI. COS []
PRO ✠ COS ✠ P ✠ P
ET M ✠ AUREL: ANTONI-
NUS AUG: FILIUS ✠ EJUS
- - - - - - - - - - ET - - - - - ARIA
- - - - - - - - - - EI - - - - DIVM ✠ RV
FVM - - - - - - - - - - - - - - - - - - -
- - - - - - IC PR: PRAET
- - - - - PROVINC ✠ SYRIAE
[ET PHAE] NIC ✠ RENOVAVERVNT
✠ [] ✠

Some Gentlemen of our Nation, in their Journey to *Jeruſalem*, this laſt Eaſter, *An.* 1699. found another Pillar, at about midway, between that we ſaw and *Sidon* of the ſame make and uſe: from which they took the foreſaid Inſcription, more perfectly. As far as *filius ejus* there is no variation, and after that it goes on thus

VIAS ET MILLIARIA
FR - - - - O ✠ VENIDIUM RV
FVM ✠ LEG ✠ AVGG ✠
L - - - - PR ✠ PRAESIDEM
PROVINC ✠ SYRIAEPHOE
NIC ✠ RENOVAVERVNT
✠ I ✠

By

By which we may obſerve the exactneſs of the Romans in meaſuring out their Roads, and marking down upon every Pillar the number of Miles as I. II. III. &c.

A little beyond this Pillar, we paſſed in ſight of *Ko-ri-e*, a large Village on the ſide of the Mountains, and in two hours and a half more came to *Sarphan*, ſuppos'd to be the Ancient *Sarephath*, or *Sarepta*, ſo famous for the reſidence, and miracles of the Prophet *Elijah*. The place ſhewn us for this City conſiſted of only a few Houſes, on the tops of the Mountains, within about half a mile of the Sea. But it is more probable the principal part of the City ſtood below, in the ſpace between the Hills and the Sea: there being ruins ſtill to be ſeen, in that place of a conſiderable extent. From hence in three hours we arrived at *Caſimeer*, a River large and deep, running down to the Sea thro' a Plain, in which it creeps along with various mæanders, and turnings. It had once a good ſtone-Bridge laid over it of four Arches: but of that nothing remains at preſent, except the ſupporters: between which there are laid beams, and boards, to ſupply the room of the Arches and to make a paſſage over. But ſo careleſs and looſe is the Fabrick, that it looks like a trap rather than a Bridge. We had one Horſe dropt thro', notwithſtanding our utmoſt care to prevent ſuch misfortunes. But 'twas our good luck to recover him again ſafe a ſhore.

This River is aſſign'd by our Modern Geographers for the old *Eleutherus*, but how erroniouſly has been aforemention'd *Strabo* mentions a certain River falling into the Sea near *Tyre*, on this ſide (*πρὸς Τύρῳ Ποταμὸς ἐξίησι.* p. 521.) which can be no other than this; but he omits to acquaint us with it's name. Within a Bow ſhot of the River *Caſimeer* is a *Kane* of the ſame name, from which keeping near the Sea ſide, you arrive in an hour at *Tyre*.

This City, ſtanding in the Sea upon a Peninſula, promiſes at a diſtance ſomething very magnificent. But when you come to it you find no ſimilitude of that glory, for which it was ſo renown'd in Ancient times, and which the Prophet *Ezekiel* deſcribes *Cap.* 26. 27. 28. On the North

North ſide it has an old Turkiſh ungarriſon'd Caſtle; beſides which you ſee nothing here, but a mere Babel, of broken Walls, Pillars, Vaults, &c. there being not ſo much, as one entire Houſe left. It's preſent Inhabitants are only a few poor wretches, harbouring themſelves in the Vaults, and ſubſiſting chiefly upon fiſhing, who ſeem to be preſerved, in this place, by divine providence, as a viſible argument, how God has fulfill'd his word concerning *Tyre*. *viz. That it ſhould be as the top of a Rock, a place for fiſhers to dry their nets on*, *Ezek.* 26. 14.

In the midſt of the ruins, there ſtands up one pile higher than the reſt, which is the Eaſt end of a great Church, probably of the Cathedral of *Tyre*: this having been an Archiepiſcopal See in the Chriſtians times.

I cannot, in this place, omit an obſervation, made by moſt of our company in this Journey. *viz.* That in all the ruins of Churches which we ſaw, tho' their other parts were totally demoliſh'd; yet the Eaſt end we always found ſtanding, and tolerably entire. Whether the Chriſtians when over run by Infidels, redeem'd their Altars from ruin with money, or whether, even the Barbarians, when they demoliſhed the other parts of the Churches, might voluntarily ſpare theſe, out of an awe and veneration; or whether they have ſtood thus long, by virtue of ſome peculiar firmneſs in the nature of their Fabrick, or whether ſome occult providence has preſerv'd them, as ſo many ſtanding Monuments of Chriſtianity in theſe unbelieving regions, and preſages of it's future reſtauration, I will not determine. This only I will ſay, that we found it in fact, ſo as I deſcrib'd, in all the ruin'd Churches that came in our way, being perhaps not fewer than one hundred: nor do I remember ever to have ſeen one inſtance of the contrary. This might juſtly ſeem a trifling obſervation, were it founded upon a few examples only. But it being a thing ſo often, and indeed univerſally obſerv'd by us, throughout our whole Journey, I thought it muſt needs proceed from ſomething more then blind chance, and might very well deſerve this Animadverſion.

But

But to return from this digreſſion, there being an old ſtair-caſe in this ruin laſt mention'd, I got up to the top of it: from whence I had an entire proſpect, of the Iſland part of *Tyre*, of the Iſthmus, and of the adjacent ſhore. I thought I could, from this elevation, diſcern the Iſthmus to be of a different nature from the other two: it lying lower than either, and being cover'd all over with ſand, which the Sea caſts upon it, as the tokens of it's natural right to a paſſage there, from which it was by *Alexander* the great injuriouſly excluded. The Iſland of *Tyre* in it's natural ſtate ſeems to have been of a circular figure, containing not more then forty Acres of Ground. It diſcovers ſtill the foundations of a Wall, which Anciently encompaſs'd it round, at the utmoſt margine of the Land. It makes with the Iſthmus two large Bays, one on it's North ſide, the other on it's South. Theſe Bays are in part, defended from the Ocean, each by a long ridge, reſembling a Mole: ſtretching directly out, on both ſides, from the head of the Iſland; but theſe ridges whether they were Walls or Rocks, whether the work of Art or Nature, I was too far diſtant to diſcern.

Coming out of theſe ruins, we ſaw the Foundation of a very ſtrong Wall, running croſs the Neck of Land, and ſerving as a barrier, to ſecure the City on this ſide. From this place, we were one third of an hour, in paſſing the ſandy Iſthmus, before we came to the ground, which we apprehended to be the natural ſhore. From hence paſſing over part of a very fertile Plain, which extends it ſelf to a vaſt compaſs before *Tyre*, we arrived in three quarters of an hour at *Roſelayn*. Our whole ſtage from *Sidon* hither was about eight hours.

Sunday Mar. 21.

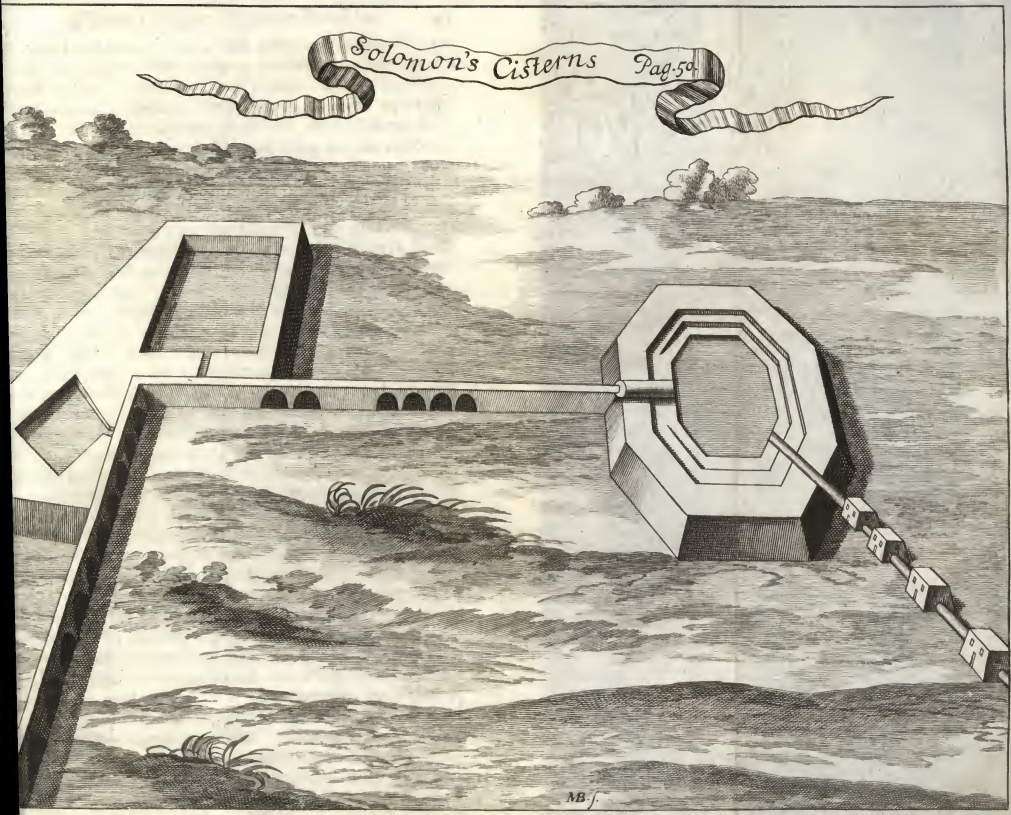
Roſelayn is the place where are the Ciſterns called *Solomon*'s, ſuppoſed, according to the common tradition hereabouts, to have been made by that great King, as part of his recompence to King *Hiram*, for the ſupplies of materials, ſent by him toward the building of the Temple.

They are doubtleſs very Ancient, but yet of a much later date, then what this tradition aſcribes to them. That they could not be built till ſince *Alexander*'s time, may be conjectur'd from this, amongſt other arguments; becauſe the aqueduct, which conveys the water from hence to *Tyre*, is carried over the Neck of Land, by which *Alexander* in his famous Siege of this place joyn'd the City to the Continent. And as the Ciſterns cannot well be imagin'd to be Ancienter then the aqueduct, ſo one may be ſure the aqueduct cannot be older than the ground it ſtands upon. Of theſe Ciſterns there are three entire at this day, one about a furlong and a half diſtant from the Sea, the other two a little farther up.

The former is of an Octogonal figure twenty two yards in diameter. It is elevated above the ground nine yards on the South ſide, and ſix on the North; and within is ſaid to be of an unfathonable deepneſs, but ten yards of line confuted that opinion. It's Wall is of no better a material than gravel, and ſmall pebles, but conſolidated with ſo ſtrong, and tenacious a cement, that it ſeems to be all one entire Veſſel of Rock. Upon the brink of it you have a walk round, eight foot broad. From which deſcending, by one ſtep on the South ſide and by two on the North, you have another walk twenty one foot broad. All this ſtructure, tho' ſo broad at top, is yet made hollow: ſo that the water comes in underneath the walks: inſomuch that I could not with a long rod, reach the extremity of the cavity. The whole Veſſel contains a vaſt body of excellent water; and is ſo well ſupply'd from it's Fountain, that tho' there iſſues from it a ſtream like a Brook, driving four Mills between this place, and the Sea, yet it is always brim full. On the Eaſt ſide of this Ciſtern was the Ancient outlet of the water, by an aqueduct raiſed about ſix yards from the ground, and containing a channel one yard wide. But this is now ſtop'd up, and dry. The Turks having broke an outlet on the other ſide, deriving thence a ſtream for grinding their Corn.

The aqueduct now dry is carried Eaſtward about one

hundred


Solomon's Cisterns Pag. 59.
MB. f.

hundred and twenty paces, and then approaches the two other Ciſterns of which one is twelve the other twenty yards ſquare. Theſe have each a little channel, by which they Anciently render'd their waters into the aqueduct, and ſo the united ſtreams of all the three Ciſterns were carryed together to *Tyre*. You may trace out the aqueduct all along by the remaining fragments of it. It goes about one hour Northward, and then turning to the Weſt, at a ſmall Mount where Anciently ſtood a Fort, but now a Moſque, it proceeds over the Iſthmus, into the City. As we paſs'd by the aqueduct, we obſerv'd in ſeveral places on it's ſides, and under it's Arches, rugged heaps of matter, reſembling Rocks. Theſe were produced by the leakage of the water, which petrify'd as it diſtil'd from above, and by the continual adherence of new matter, were grown to a large bulk. That which was moſt remarkable in them, was the frame, and configuration of their parts. They were compos'd of innumerable tubes of ſtone, of different ſizes, cleaving to one another like icicles. Each tube had a ſmall cavity in it's center, from which it's parts were projected in form of rays, to the circumference, after the manner of the ſtones vulgarly call'd Thunder-ſtones.

The Fountain of theſe waters, is as unknown as the contriver of them. It is certain from their riſing ſo high, they muſt be brought from ſome part of the Mountains, which are about a league diſtant; and 'tis as certain that the work was well done at firſt, ſeeing it performs it's office ſo well, at ſo great a diſtance of time.

Leaving this pleaſant Quarter, we came in an hour and a half to the white promontory, ſo called from the aſpect it yields toward the Sea. Over this you paſs by a way of about two yards broad, cut along it's ſide; from which, the proſpect down is very dreadful, by reaſon of the extream depth and ſteepneſs of the Mountain, and the raging of the waves at bottom. This way is about one third of an hour over, and is ſaid to have been the work of *Alexander* the great. About one third of an hour farther, you paſs by an heap of rubbiſh cloſe by the Sea ſide,

being the ruins of the Caſtle *Scandalium* taking it's name from it's Founder, the ſame *Alexander*, whom the Turks call *Scander*. The ruin is one hundred and twenty paces ſquare, having a dry ditch encompaſſing it, and from under it, on the ſide next the Sea, there iſſues out a Fountain of very fair water. In an hour from hence you come to the ſixth Caphar, called *Nachera*. And in an other hour to the plain of *Acra*, over a very deep and rugged Mountain, ſuppoſed to be part of *Mount-Saron*. All the way from the white promontory to this plain is exceeding Rocky; but here the pleaſantneſs of the Road makes you amends for the former labour.

The Plain of *Acra* extends it ſelf in length from *Mount-Saron* as far as *Carmel*, which is at leaſt ſix good hours, and in breadth, between the Sea and the Mountains, it is in moſt places two hours over. It enjoys good ſtreams of water at convenient diſtances, and every thing elſe, that might render it both pleaſant, and fruitful. But this delicious Plain is now almoſt deſolate, being ſuffer'd, for want of culture, to run up to rank weeds, which were at the time when we paſs'd it, as high as our Horſe's backs.

Having Travelled about one hour in the Plain of *Acra*, we paſſed by an old Town call'd *Zib*: ſituate on an aſcent cloſe by the Sea ſide. This may probably be the old *Achzib*, mention'd *Joſu.* 19. 29. and *Jud.* 1. 31. called afterwards *Ecdippa*: for St. *Jerome* places *Achzib* nine miles diſtant from *Ptolemais* towards *Tyre*, to which account we found the ſituation of *Zib* exactly agreeing. This is one of the places, out of which the Aſherites could not expel the Canaanitiſh Natives. Two hours farther we came to a Fountain of very good water, call'd by the French Merchants at *Acra* the Fountain of the Bleſſed Virgin. In one hour more, we arriv'd at *Acra*. Our whole ſtage from *Roſelayn* hither was about eight hours and a half.

Acra had Anciently the name of *Accho*, and is another of the places, out of which the Children of Iſrael could not drive the Primitive Inhabitants. *Jud.* 1. 31. Being in after times enlarged by *Ptolemy* the firſt, it was called by him

Mount Carmel *Pag. 52.*

The great monastery of the Carmelites. 2. Where Elias sacri=
fic'd 3. The river Kishon. 4 The haven of S.t Iohn d'Acre. 5.
The town of S.t Iohn d'Acre. 6. The river Belus.

him from his own name *Ptolemais.* But now ſince it hath been in the poſſeſſion of the Turks, it has (according to the example of many other Citys in Turky) caſt off it's Greek, and * recover'd ſome ſemblance of it's old Hebrew name again: being called *Acca*, or *Acra.*

This City was for a long time the Theater of Contention between the Chriſtians and Infidels, till at laſt, after having divers times changed it's Maſters, it was by a long Siege finally taken by the Turks and ruin'd by them, in ſuch a manner, as if they had thought, they could never take a full revenge upon it for the blood it had coſt them, or ſufficiently prevent ſuch ſlaughters for the future. As to it's ſituation it enjoys all poſſible advantages both of Sea and Land. On it's North and Eaſt ſides it is compaſs'd with a ſpatious fertile Plain: on the Weſt it is waſhed by the Mediterranean Sea, and on the South by a large Bay, extending from the City as far as *Mount Carmel.*

But notwithſtanding all theſe advantages, is has never been able to recover it ſelf, ſince it's laſt fatal overthrow. For beſides a large *Kane* in which the French Factors have taken up their Quarters, and a Moſque, and a few poor Cottages you ſee nothing here but a vaſt and ſpatious ruin. It is ſuch a ruin however as ſufficiently demonſtrates the ſtrength of the place in former times. It appears to have been encompaſs'd on the Land ſide by a double Wall defended with Towers at ſmall diſtances. And without the Walls are Ditches, Ramperts, and a kind of Baſtions faced with hewn ſtone. In the Fields without theſe works, we ſaw ſcatter'd up and down upon the ground ſeveral large balls of ſtone, of at leaſt thirteen or fourteen inches diameter which were part of the Ammunition uſed in Battering the City, Guns being then unknown. Within the Walls there ſtill appear ſeveral ruins which ſeem to diſtinguiſh themſelves from the general heap, by ſome marks of a greater ſtrength, and magnificence. As firſt, thoſe of the

* *Ammian. Marcell.* ſays the Greek, and Roman names of places never took amongſt the Natives of this Country: which is the reaſon that moſt places retain their firſt Oriental Names at this day. *Lib.* 14. *Hiſt. non longe ab initio.*

Cathe-

Cathedral Church dedicated to St. *Andrew*, which ſtands not far from the Sea ſide, more high and conſpicuous than the other ruins. Secondly the Church of St. *John* the tutelar Saint of this City. Thirdly the Convent of the Knights Hoſpitallers, a place whoſe remaining Walls ſufficiently teſtifie it's Ancient ſtrength. And not far from the Convent, the Palace of the Grand Maſter of that Order. The magnificence of which may be gueſs'd from a large ſtair-caſe, and part of a Church ſtill remaining in it. Fourthly ſome remains of a large Church formerly belonging to a Nunnery, of which they tell this memorable ſtory. The Turks having preſs'd this City with a long and furious Siege, at laſt enter'd it by Storm *May* 19. 1291. In which great extremity, the Abbeſs of this Nunnery, fearing leaſt ſhe, and thoſe under her care, might be forced to ſubmit to ſuch beſtialitys, as are uſual in caſes of that deplorable Nature, uſed this cruel but generous means for ſecuring both her ſelf, and them: ſhe ſummon'd all her flock together, and exhorted them to cut, and mangle their faces, as the only way to preſerve their Virgin purity. And to ſhew how much ſhe was in earneſt, ſhe immediatly began before them all, to make her ſelf an Example of her own Counſel. The Nuns were ſo animated by this heroical reſolution, and pattern of the Abbeſs, that they began inſtantly to follow her Example, cutting off their Noſes, and diſfiguring their faces, with ſuch terrible gaſhes, as might excite horrour rather than luſtful deſires in the Beholders. The conſequence of which was, that the Souldiers breaking into the Nunnery, and ſeeing inſtead of thoſe beautiful Ladys they expected, ſuch tragical ſpectacles, took a revenge for their diſappointed luſts by putting them all to the Sword. Thus reſtoring them, as in Charity we may ſuppoſe, to a new, and inviolable beauty. But to go on, many other ruins here are of Churches, Palaces, Monaſteries, Forts, &c. extending for more than half a mile in length: in all which you may diſcern marks of ſo much ſtrength, as if every building in the City, had been contriv'd for War, and Defence.

But

But that which pleaſed us moſt at *Acra*, was to find the French Conſul Monſieur *l'Empereur* there: who had been ſo generous as to make a halt of two days, in expectation of our arrival. But he had ſtaid to the utmoſt extent of his time, and therefore reſolv'd to ſet forward again, the next morning. Our greateſt difficulty was to determine which Road to take, whether that upon the Coaſt by *Cæſarea* and *Joppa*? or that by *Nazareth*? or a middle way between both the other, over the Plain of *Eſdraelon*?

The cauſe of this uncertainty was, the embroylments and factions that were then amongſt the Arabs: which made us deſirous to keep as far as poſſible out of their way. 'Tis the policy of the Turks always to ſow diviſions amongſt theſe wild people, by ſetting up ſeveral heads over their Tribes, often depoſing the old, and placing new ones in their ſtead. By which Art they create contrary Intereſts, and Parties among them, preventing them from ever uniting under any one Prince, which if they ſhould have the ſence to do, being ſo numerous and almoſt the ſole Inhabitants thereabouts, they might ſhake off the Turkiſh yoak, and make themſelves ſupream Lords of the Country.

But however uſeful theſe diſcords may be to the Turks in this reſpect, yet a ſtranger is ſure to ſuffer by them: being made a prey to each party, according, as he happens to come in their way: avoiding which abuſes, we reſolv'd to take the middle way, as the moſt ſecure at this time.

Monday Mar. 22.

According to which purpoſe, we ſet out early the next morning from *Acra*, having with us a band of Turkiſh Souldiers for our ſecurer Convoy. Our Road lay for about half an hour along by the ſide of the Bay of *Acra*; and then, arriving at the bottom of the Bay, we turn'd Southward. Here we paſs'd a ſmall River which we took to be *Belus*: famous for it's Sand, which is ſaid to be an excellent

cellent material for making Glaſs, as alſo to have miniſter'd the firſt occaſion and hint of that invention.

Here we began to decline from the Sea Coaſt, upon which we had Travelled ſo many days before, and to draw off more Eaſterly, croſſing obliquely over the Plain, and in two good hours we arriv'd at it's farther ſide, where it is bounded by *Mount Carmel.* Here you find a narrow Valley letting you out of the Plain of *Acra* into that of *Eſdraelon.* Hereabouts is the end of the Tribe of *Aſher*, and the beginning of that of *Zabulon*, the borders of theſe two Tribes being thus deſcribed, *Joſh.* 19. 26.

Paſſing thro' the narrow Valley which makes a communication between the two Plains, we arriv'd in two hours at that Ancient River, the River *Kiſhon*, which cuts his way down the middle of the Plain of *Eſdraelon*, and then continuing his Courſe cloſe by the ſide of *Mount Carmel*, falls into the Sea, at a place called *Caypha.* In the condition we ſaw it, it's waters were low, and inconſiderable: but in paſſing along the ſide of the Plain, we diſcern'd the tracks of many leſſer torrents, falling down into it from the Mountains: which muſt needs make it ſwell exceedingly upon ſuddain Rains, as doubtleſs it actually did at the deſtruction of *Siſera*'s hoſt. *Jud.* 5. 21. In three hours and a half from *Kiſhon* we came to a ſmall brook, near which was an old Village and a good *Kane* called *Legune*, Not far from which we took up our Quarters this night. From this place we had a large proſpect of the Plain of *Eſdraelon*, which is of a vaſt extent, and very fertile, but uncultivated: only ſerving the Arabs, for paſturage. At about ſix or ſeven hours diſtance Eaſtward ſtood within view *Nazareth*, and the two Mounts *Tabor* and *Hermon.* We were ſufficiently inſtructed by experience, what the holy *Pſalmiſt* means by the Dew of *Hermon*, our Tents being as wet with it, as if it had rain'd all night. At about a miles diſtance from us was encamp'd *Chibly*, *Emir* of the Arabs, with his people and cattle, and below upon the brook *Kiſhon*, lay encamped another Clan of the Arabs being the adverſe party to *Chibly.* We had much the leſs

ſatiſ-

ſatisfaction in this place, for being ſeated in the midſt, between two ſuch bad Neighbours. Our ſtage this day was in all eight hours, our courſe South East by South, or thereabout.

Tueſday Mar. 23.

Leaving this Lodging we arriv'd in one third of an hour at the *Emir*'s Tents, who came out in perſon to take his dutys of us. We paid him * two Caphars. *viz.* one of *Lagune*, and another of *Jeneen*, and beſides the Caphars, whatever elſe he was pleas'd to demand. He eaſed us in a very courteous manner of ſome of our Coats which now (the heat, both of the Climate, and Seaſon encreaſing upon us) began to grow not only ſuperfluous but burdenſom.

Getting quit of *Chibly* we turn'd out of the Plain of *Eſdraelon*, and enter'd into the Precincts of the half Tribe of *Manaſſes*. From hence our Road lay for about four hours thro' narrow Valleys, pleaſantly wooded on both ſides. After which, croſſing another ſmall fruitful Plain, we came in half an hour to *Caphar Arab*, where we Lodged. Our whole ſtage exceeded not five hours; our courſe being near as the day before.

Wedneſday Mar. 24.

Having paid our Caphar we ſet out very early the next morning, and leaving firſt *Arab*, and then *Rama* (two Mountain Villages) on the right hand, we arrived in one hour at a fair Fountain call'd *Selee*; taking it's name from an adjacent Village. In one hour more we came to *Sebaſta*. Here you leave the borders of the half Tribe of *Manaſſes*, and enter into thoſe of the Tribe of *Ephraim*.

Sebaſta is the Ancient *Samaria*, the Imperial City of the ten Tribes after their revolt from the Houſe of *David*. It loſt it's former name in the time of *Herod* the great, who rais'd it from a ruin'd to a moſt Magnificent ſtate, and called it, in honour of *Auguſtus Cæſar*, *Sebaſta*. It is ſi-

* For both Caphars, eight *per* Frank, and three *per* Servant.

tuate upon a long Mount of an oval figure, having firſt a fruitful Valley, and then a ring of Hills running round about it. This great City is now wholly converted into Gardens; and all the tokens that remain, to teſtify that there has ever been ſuch a place, are only, on the North ſide, a large ſquare Piazza, encompaſs'd with Pillars, and on the Eaſt ſome poor remains of a great Church, ſaid to have been built by the Empreſs *Helena*, over the place where St. *John Baptiſt* was both impriſon'd and beheaded. In the body of the Church you go down a ſtair-caſe, into the very dungeon, where that holy blood was ſhed. The Turks (of whom here are a few poor familys) hold this Priſon in great Veneration, and over it have erected a ſmall Moſque, but for a little piece of money they ſuffer you to go in and ſatisfy your curioſity at pleaſure.

Leaving *Sebaſta* we paſs'd in half an hour by *Sherack*, and in an other half hour by *Barſeba*, two Villages on the right hand, and then entring into a narrow Valley, lying Eaſt, and Weſt, and water'd with a fine rivulet, we arrived in one hour at *Naploſa*.

Naploſa is the Ancient *Sychem*, or *Sychar*, as it is term'd in the new Teſtament. It ſtands in a narrow Valley between *Mount Gerizim* on the South, and *Ebal* on the North, being built at the foot of the former, for ſo the ſituation, both of the City and Mountains is laid down by *Joſephus*, *Antiq. Jud. Lib.* 5. *Cap.* 9. *Gerizim* (ſays he) hangeth over *Sychem*, and *Lib.* 4. *Cap. ult. Moſes* commanded to erect an Altar toward the Eaſt, not far from *Sychem*, between *Mount Gerizim* on the right hand, (that is to one looking Eaſtward on the South) and *Hebal* on the left (that is on the North) which ſo plainly aſſigns the poſition of theſe two Mountains, that it may be wonder'd, how Geographers ſhould come to differ ſo much about it; or for what reaſon, *Adrichomius* ſhould place them both on the ſame ſide of the Valley of *Sychem*. From *Mount Gerizim* it was that God commanded the bleſſings to be pronounced upon the Children of *Iſrael*, and from *Mount Ebal* the curſes. *Deut.* 11. 29. Upon the former, the Sama-

Samaritans, whoſe chief reſidence is here at *Sychem*, have a ſmall Temple or place of Worſhip; to which they are ſtill wont to repair, at certain ſeaſons, for performance of the rites of their Religion. What theſe rites are, I could not certainly learn: but that their Religion conſiſts in the adoration of a Calf, as the Jews give out, ſeems to have more of ſpite than of truth in it.

Upon one of theſe Mountains alſo it was, that God commanded the Children of *Iſrael* to ſet up great ſtones, plaſter'd over and inſcribed with the body of their Law; and to erect an Altar and to offer Sacrifices, feaſting, and rejoycing before the Lord. *Deut.* 27. 4. but now whether *Gerizim* or *Ebal* was the place appointed for this ſolemnity, there is ſome cauſe to doubt. The Hebrew Pentateuch, and ours from it, aſſigns *Mount Ebal* for this uſe, but the Samaritan aſſerts it to *Gerizim*.

Our Company halting a little while at *Naploſa*, I had an opportunity to go and viſit the chief Prieſt of the Samaritans, in order to diſcourſe with him, about this and ſome other difficulties occurring in the Pentateuch: which were recommended to me to be enquir'd about by the Learned Monſieur *Job Ludolphus*, Author of the *Æthiopick* Hiſtory, when I viſited him at *Franckford*, in my paſſage thro' *Germany*.

As for the difference between the Hebrew, and Samaritan Copy *Deut.* 27. 4. before cited; the Prieſt pretended the Jews had maliciouſly alter'd their Text, out of odium to the Samaritans; putting, for *Gerizim*, *Ebal*, upon no other account, but only becauſe the Samaritans Worſhipped in the former Mountain, which they would have, for that reaſon, not to be the true place, appointed by God for his Worſhip, and Sacrifice. To confirm this he pleaded that *Ebal* was the Mountain of curſing *Deut.* 11. 29. and in it's own nature an unpleaſant place: but on the contrary *Gerizim* was the Mountain of bleſſing by Gods own appointment, and alſo in it's ſelf fertile and delightful; from whence he inferr'd a probability that this latter muſt have been the true Mountain, appointed for thoſe

religious feſtivals *Deut.* 27. 4. and not (as the Jews have corruptly written it) *Hebal.* We obſerv'd it to be in ſome meaſure true that which he pleaded concerning the nature of both Mountains; for tho' neither of the Mountains, has much to boaſt of as to their pleaſantneſs, yet as one paſſes between them, *Gerizim* ſeems to diſcover, a ſomewhat more verdant fruitful aſpect than *Ebal.* The reaſon of which may be, becauſe fronting toward the North, it is ſhelter'd from the heat of the Sun by it's own ſhade: whereas *Ebal* looking Southward and receiving the Sun that comes directly upon it, muſt by conſequence be render'd more ſcorched and unfruitful. The Samaritan Prieſt could not ſay that any of thoſe great ſtones, which God directed *Joſhua* to ſet up, were now to be ſeen in *Mount Gerizim*: which, were they now extant, would determine the queſtion clearly on his ſide.

I enquir'd of him next what ſort of Animal he thought thoſe *Selavæ* might be, which the Children of *Iſrael* were ſo long fed with in the Wilderneſs *Numb.* 11. he anſwer'd, they were a ſort of Fowls, and by the deſcription, which he gave of them, I perceiv'd he meant the ſame kind with our Quails. I asked him what he thought of *Locuſts*, and whether the Hiſtory might not be better accounted for, ſuppoſing them to be the winged Creatures that fell ſo thick about the Camp of *Iſrael*? but by his anſwer it appear'd, he had never heard of any ſuch Hypotheſis. Then I demanded of him what ſort of Plant or Fruit the *Dudaim* or (as we Tranſlate it) *Mandrakes* were, which *Leah* gave to *Rachel*, for the purchaſe of her Husbands embraces? he ſaid they were Plants of a large leaf, bearing a certain ſort of Fruit, in ſhape reſembling an Apple, growing ripe in Harveſt, but of an ill ſavour, and not wholſome. But the virtue of them was to help conception, being laid under the Genial Bed. That the Women were often wont ſo to apply it, at this day, out of an opinion of it's prolifick virtue. Of theſe Plants I ſaw ſeveral afterwards in the way to *Jeruſalem*, and if they were ſo common in *Meſopotamia*, as we ſaw them hereabout, one muſt

muſt either conclude that theſe could not be the true Mandrakes (*Dudaim*) or elſe it would puzzle a good critique to give a reaſon, why *Rachel* ſhould purchaſe ſuch vulgar things at ſo belov'd and conteſted a price.

This Prieſt ſhew'd me a Copy of the Samaritan Pentateuch, but would not be perſwaded to part with it upon any conſideration. He had likewiſe the firſt Vol. of the Engliſh Polyglot, which he ſeem'd to eſteem equally with his own Manuſcript.

Naploſa is at preſent, in a very mean condition, in compariſon of what it is repreſented to have been Anciently. It conſiſts chiefly of two Streets lying parallel, under *Mount Gerizim*, but it is full of people, and the Seat of a *Baſſa*.

Having paid our Caphar here, we ſet forward again in the evening, and proceeding in the ſame narrow Valley, between *Gerizim* and *Ebal* (not above a furlong broad) we ſaw on our right hand juſt without the City, a ſmall Moſque, ſaid to have been built over the Sepulcher, purchaſed by *Jacob* of *Emmor* the Father of *Shechem*. *Gen.* 33. 19. It goes by the name of *Joſeph*'s Sepulcher his bones having been here interr'd, after their Tranſportation out of *Egypt*. *Joſhua* 24. 32.

At about one third of an hour from *Naploſa*, we came to *Jacobs Well* famous, not only upon account of it's Author, but much more for that memorable conference, which our Bleſſed Saviour here had with the Woman of *Samaria John* 4. If it ſhould be queſtion'd whether this be the very Well that it is pretended for or no, ſeeing it may be ſuſpected, to ſtand too remote from *Sychar*, for women to come ſo far to draw water? it is anſwer'd, that probably the City extended farther this way in former times than it does now, as may be conjectur'd from ſome pieces of a very thick Wall, ſtill to be ſeen not far from hence. Over the Well there ſtood formerly a large Church; erected by that great and devout Patroneſs of the *Holy-Land*, the Empreſs *Helena*. But of this the voracity of time, aſſiſted by the hands of the Turks, has left

left nothing but a few Foundations remaining. The Well is cover'd at preſent with an old ſtone Vault; into which you are let down thro' a very ſtrait hole, and then removing a broad flat ſtone, you diſcover the mouth of the Well it ſelf. It is dug in a firm Rock, and contains about three yards in diameter, and thirty five in depth: five of which we found full of water. This confutes a ſtory, commonly told to Travellers, who do not take the pains to examine the Well, *viz.* that it is dry all the year round, except on the Anniverſary of that day on which our Bleſſed Saviour ſate upon it; but then bubbles up with abundance of water.

At this Well the narrow Valley of *Sychem* ends; opening it ſelf into a wide Field, which is probably part of that parcel of ground, given by *Jacob* to his Son *Joſeph. John* 4. 5. It is water'd with a freſh ſtream, riſing between it and *Sychem*, which makes it ſo exceeding verdant, and fruitful, that it may well be looked upon as a ſtanding token of the tender affection of that good Patriarch to the beſt of Sons, *Gen.* 48. 22.

From *Jacobs Well* our Road went Southward, along a very ſpatious and fertile Valley. Having paſs'd by two Villages on the right hand, one called *Howar*, the other *Sawee*; we arrived in four hours at *Kane Leban*, and Lodged there. Our whole ſtage to day was about eight hours our courſe variable between Eaſt and South.

Kane Leban ſtands on the Eaſt ſide, af a delicious Vale having a Village of the ſame name ſtanding oppoſite to it on the other ſide of the Vale. One of theſe places either the *Kane* or the Village is ſuppoſed to have been the *Lebonah* mention'd *Jud.* 11. 19. To which both the name and ſituation ſeem to agree.

Thurſday Mar. 25.

From *Kane Leban* our Road lay thro' a more Mountainous and Rocky Country; of which we had a ſpecimen as ſoon as we were mounted the next morning. Our firſt task being to climb a very craggy and difficult Mountain.

tain. In three quarters of an hour we left, at ſome diſtance on the right hand a Village called *Cinga*, and in one hour more, we enter'd into a very narrow Valley, between two high Rocky Hills, at the farther end of which we found the ruins of a Village, and of a Monaſtery. In this very place, or hereabouts, *Jacobs Bethel* is ſuppoſed to have been: where he had his ſtony Couch made eaſy, by that beatifying viſion of God, and of the Angels aſcending, and deſcending, on a ladder reaching from Earth to Heaven, *Gen.* 28. Near this place are the limits ſeparating between *Ephraim* and *Benjamin*, *Joſh.* 18. 13.

From hence we paſs'd thro' large Olive yards, and having left firſt *Geeb* and then *Selwid* (two Arab Villages) on the right hand, we came in an hour and a half to an old way cut with great labour over a Rocky Precipice, and in one hour more we arrived at *Beer*. This is the place to which *Jotham* fled from the revenge of his Brother *Abimelech*, *Jud.* 9. 21. It is ſuppos'd alſo to be the ſame with *Michmas*, 1 *Sam.* 14.

Beer enjoys a very pleaſant ſituation, on an eaſy declivity fronting Southwards. At the bottom of the Hill, it has a plentiful Fountain of excellent water, from which it has it's name. At it's upper ſide are remains of an old Church built by the Empreſs *Helena*, in memory of the Bleſſed Virgin, who when ſhe went in queſt of the Child Jeſus, as is related *Luke* 2. 24. came, (as tradition adds) to this City; and not finding him whom her Soul loved in the company, ſhe ſate down weary and penſive at ſo ſad a diſappointment in the very place were the Church now ſtands. But afterwards returning to *Jeruſalem* ſhe had her maternal fears turn'd into joy, when ſhe found him ſitting in the Temple amongſt the Doctors, both hearing them and asking them queſtions.

All along this day's Travel from *Kane Leban* to *Beer* and alſo as far as we could ſee round, the Country diſcover'd quite a different face from what it had before: preſenting nothing to the view, in moſt places but naked Rocks,

Rocks, Mountains, and Precipices. At ſight of which, Pilgrims are apt to be much aſtoniſh'd and baulk'd in their expectations; finding that Country in ſuch an inhoſpitable condition, concerning whoſe pleaſantneſs, and plenty they had before form'd in their minds ſuch high Idea's from the deſcription given of it, in the word of God; inſomuch that it almoſt ſtartles their Faith, when they reflect, how it could be poſſible, for a Land like this, to ſupply food for ſo prodigious a number of Inhabitants, as are ſaid to have been, poll'd in the twelve Tribes at one time; the ſum given in by *Joab*, 2 *Sam.* 24. amounting to no leſs then thirteen hundred thouſand fighting men, beſides Women and Children. But it is certain that any man, who is not a little biaſs'd to Infidelity before, may ſee as he paſſes along arguments enough to ſupport his Faith againſt ſuch ſcruples.

For it is obvious for any one to obſerve, that theſe Rocks, and Hills muſt have been Anciently cover'd with Earth, and cultivated and made to contribute to the maintainance of the Inhabitants no leſs than if the Country had been all plain, nay perhaps much more; foraſmuch as ſuch a Mountainous and uneven ſurface, affords a larger ſpace of ground for cultivation than this Country would amount to, if it were all reduced to a perfect level.

For the husbanding of theſe Mountains, their manner was, to gather up the ſtones, and place them in ſeveral lines, along the ſides of the Hills, in form of a Wall. By ſuch borders, they ſupported the mould from tumbling, or being waſhed down; and form'd many beds of excellent ſoil, riſing gradually one above another from the bottom to the top of the Mountains.

Of this form of culture you ſee evident footſteps whereever you go in all the Mountains of *Paleſtine*. Thus the very Rocks were made fruitful. And perhaps there is no ſpot of ground in this whole Land, that was not formerly improv'd, to the production of ſomething or other, miniſtring to the ſuſtenance of human life. For than the plain Country and Valleys, nothing upon Earth can be

more

more fruitful; whether for the producing of Corn or Cattle. The hill Country tho' improper for Cattle, yet ſerv'd to bear Corn in great abundance; being diſpoſed in ſuch beds as are afore deſcribed. The moſt Rocky parts of all, which could not well be adjuſted in that manner for the production of Corn, might yet ſerve for the Plantation of Vines, and Olive Trees; which delight to extract the one it's fatneſs the other it's ſprightly juice, chiefly out of ſuch dry and flinty places. And the great Plain joyning to the dead Sea, which, by reaſon of it's ſaltneſs, might be thought unſerviceable both for Cattle, Corn, Olives, and Vines, had yet it's proper uſefulneſs, for the nouriſhment of Bees, and for the Fabrick of Honey: of which *Joſephus* gives us his Teſtimony *De Bell. Jud. Lib.* 5. *Cap.* 4. And I have reaſon to believe it, becauſe when I was there, I perceiv'd in many places a ſmell of Honey and Wax, as ſtrong as if one had been in an Apiary. Why then might not this Country very well maintain the vaſt number of it's Inhabitants, being in every part ſo productive of either Milk, Corn, Wine, Oyl, or Honey? which are the principal food of theſe Eaſtern Nations: the conſtitution of their Bodys, and the nature of their Clime, enclining them to a more abſtemious diet than we uſe in *England*, and other colder Regions. But I haſten to *Jeruſalem*.

Leaving *Beer*, we proceeded, as before in a rude ſtony Country, which yet yielded us the ſight of ſeveral old ruin'd Villages. In two hours and one third we came to the top of a Hill, from whence we had the firſt proſpect of *Jeruſalem*; *Rama* anciently call'd *Gibeah* of *Saul* being within view on the right hand, and the Plain of *Jericho*, and the Mountains of *Gilead* on the left. In one hour more we approached the Walls of the holy City; but we could not enter immediatly, it being neceſſary firſt to ſend a meſſenger, to acquaint the Governour of our Arrival, and to deſire liberty of Entrance. Without which preceeding ceremony, no Frank dares come within the Walls. We therefore paſſed along by the Weſt ſide of the City,

and coming to the corner above *Bethlehem* Gate, made a ſtop there, in order to expect the return of our meſſenger. We had not waited above half an hour, when he brought us our permiſſion, and we enter'd accordingly at *Bethlehem* Gate. It is required of all Franks unleſs they happen to come in with ſome publick Miniſter, to diſmount at the Gate, to deliver their Arms and enter on foot, but we coming in company with the French Conſul, had the privilege to enter mounted, and Arm'd. Juſt within the Gate, we turned up a Street on the left hand and were conducted by the Conſul to his own houſe, with moſt friendly and generous invitations to make that our home, as long as we ſhould continue at *Jeruſalem.* Having taken a little refreſhment, we went to the Latin Convent, at which all Frank Pilgrims are wont to be entertained. The Guardian, and Friars receiv'd us with many kind welcomes; and kept us with them at Supper; after which we returned to the French Conſul's to Bed. And thus we continued to take our Lodging at the Conſuls, and our Board with the Friars during our whole ſtay at *Jeruſalem.*

Friday Mar. 26.

The next day being Good Friday in the Latin Style, the Conſul was obliged to go into the Church of the Sepulcher, in order to keep his Feaſt; whither we accompanied him, altho' our own Eaſter was not till a week after theirs. We found the Church doors guarded by ſeveral *Janizaries*, and other Turkiſh Officers; who are placed here to watch, that none enter in, but ſuch as have firſt paid their appointed Caphar. This is more or leſs according to the Country or the character, of the perſons that enter. For Franks it is ordinarily fourteen Dollars *per* head, unleſs they are Eccleſiaſticks, for in that caſe it is but half ſo much.

Having once paid this Caphar you may go in and out gratis as often as you pleaſe during the whole Feaſt: provided you take the ordinary opportunities, in which it is cuſtomary to open the doors: but if you would have them

them open'd at any time out of the common courſe, purpoſely for your own private occaſion, then the firſt expence muſt be paid again.

The Pilgrims being all admitted this day, the Church doors were lock'd in the evening, and open'd no more till Eaſter day; by which we were kept in a cloſe, but very happy confinement for three days. We ſpent our time in viewing the ceremonies practis'd by the Latins at this Feſtival, and in viſiting the ſeveral holy places: all which we had opportunity to ſurvey with as much freedom, and deliberation as we pleaſed.

And now being got under the ſacred roof, and having the advantage of ſo much leiſure and freedom, I might expatiate in a large deſcription of the ſeveral holy places, which this Church (as a Cabinet) contains in it. But this would be a ſuperfluous prolixity, ſo many Pilgrims having diſcharg'd this office, with ſo much exactneſs already, and eſpecially our Learned ſagacious Country-man Mr. *Sandys*: whoſe deſcriptions and draughts, both of this Church, and alſo of the other remarkable places in and about *Jeruſalem*, muſt be acknowledged ſo faithful, and perfect, that they leave very little to be added by after commers, and nothing to be corrected. I ſhall content my ſelf therefore, to relate only what paſſed in the Church during this Feſtival, ſaying no more of the Church it ſelf, than juſt what is neceſſary to make my account intelligible.

The Church of the holy Sepulcher is founded upon *Mount Calvary*, which is a ſmall Eminency or Hill upon the greater Mount of *Moriah*. It was Anciently appropriated to the execution of Malefactors, and therefore ſhut out of the Walls of the City, as an execrable and polluted place. But ſince it was made the Altar on which was offer'd up the precious, and all-ſufficient Sacrifice for the Sins of the whole World, it has recover'd it ſelf from that infamy, and has been always reverenc'd and reſorted to with ſuch devotion by all Chriſtians, that it has attracted the City round about it, and ſtands now in the midſt of *Jeruſalem*, a great part of the Hill of *Sion* being

ſhut out of the Walls to make room for the admiſſion of *Calvary*.

In order to the fitting of this Hill for the Foundation of a Church, the firſt Founders were obliged to reduce it to a plain Area, which they did by cutting down ſeveral parts of the Rock, and by elevating others. But in this work care was taken, that none of thoſe parts of the Hill, which were reckon'd to be more immediatly concern'd in our Bleſſed Lords Paſſion ſhould be alter'd or diminiſhed. Thus that very part of *Calvary*, where they ſay Chriſt was faſten'd to, and lifted upon his Croſs is left entire, ſtanding at this day eighteen ſteps above the common floor of the Church: and the holy Sepulcher it ſelf which was at firſt a Cave hewn into the Rock under ground, having had the Rock cut away from it all round is now as it were a Grotto above ground.

The Church is leſs than one hundred paces long, and not more than ſixty wide, and yet is ſo contrived, that it is ſuppoſed to contain under it's roof twelve or thirteen Sanctuaries, or places Conſecrated to a more than ordinary veneration by being reputed to have ſome particular actions done in them relating to the Death, and Reſurrection of Chriſt. As firſt, the place where he was derided by the Souldiers: ſecondly, where the Souldiers divided his Garments: thirdly, where he was ſhut up, whilſt they dig'd the hole to ſet the foot of the Croſs in, and made all ready for his Crucifixion: fourthly, where he was nailed to the Croſs: fifthly, where the Croſs was erected: ſixthly, where the Souldiers ſtood that pierced his ſide: ſeventhly, where his Body was anointed in order to his Burial: eighthly, where his Body was depoſited in the Sepulcher: ninthly, where the Angels appear'd to the women after his Reſurrection: tenthly, where Chriſt himſelf appear'd to *Mary Magdalen*, &c. The places where theſe and many other things relating to our Bleſſed Lord are ſaid to have been done, are all ſuppoſed to be contain'd within the narrow precincts of this Church, and are all diſtinguiſhed and adorned with ſo many ſeveral Altars.

In

In Galleries round about the Church, and alſo in little buildings annext to it on the out ſide, are certain apartments for the reception of Fryars and Pilgrims, and in theſe places almoſt every Chriſtian Nation Anciently maintain'd a ſmall ſociety of Monks, each ſociety having it's proper quarter aſſigned to it, by the appointment of the Turks. Such as the Latins, Greeks, Syrians, Armenians, Abyſſines, Georgians, Neſtorians, Cophtites, Maronites, &c. all which had Anciently, their ſeveral apartments in the Church. But theſe have all, except four, forſaken their Quarters: not being able to ſuſtain the ſevere rents, and extortions, which their Turkiſh Landlords impoſe upon them. The Latins, Greeks, Armenians, and Cophtites keep their footing ſtill. But of theſe four the Cophtites have now only one poor repreſentative of their Nation left. And the Armenians are run ſo much in debt, that 'tis ſuppoſed they are haſtning apace to follow the examples of their Brethren, who have deſerted before them.

Beſides their ſeveral apartments, each Fraternity have their Altars, and Sanctuary, properly and diſtinctly allotted to their own uſe. At which places they have a peculiar right to perform their own Divine Service, and to exclude other Nations from them.

But that which has always been the great prize contended for by the ſeveral Sects is the command, and appropriation of the holy Sepulcher, a privilege conteſted with ſo much unchriſtian fury, and animoſity, eſpecially between the Greeks and Latins, that in diſputing, which party ſhould go into it to celebrate their Maſs; they have ſometimes proceeded to blows and wounds even at the very door of the Sepulcher: mingling their own blood with their Sacrifices. An evidence of which fury the Father Guardian ſhewed us in a great ſcar upon his Arm, which he told us was the mark of a wound, given him by a ſturdy Greek Prieſt in one of theſe unholy Wars. Who can expect ever to ſee theſe holy places reſcued from the hands of Infidels? or if they ſhould be recover'd, what deplorable conteſts might be expected to follow about them?

them? ſeeing even in their preſent State of Captivity, they are made the occaſion of ſuch unchriſtian rage, and animoſity.

For putting an end to theſe infamous Quarrels, the French King interpos'd, by a Letter to the Grand Viſier about twelve years ſince: requeſting him, to order the holy Sepulcher to be put into the hands of the Latins, according to the tenour of the Capitulation, made in the year 1673. the conſequence of which Letter and of other inſtances made by the French King was, that the holy Sepulcher was appropriated to the Latins; this was not accompliſh'd till the year 1690. they alone having the privilege to ſay Maſs in it. And tho' it be permitted to Chriſtians of all Nations to go into it for their private devotions, yet none may ſolemnize any publick office of Religion there but the Latins.

The dayly employment of theſe Recluſes is to trim the Lamps, and to make devotional viſits and proceſſions to the ſeveral Sanctuaries in the Church. Thus they ſpend their time, many of them for four or ſix years together; nay ſo far are ſome tranſported with the pleaſing contemplations in which they here entertain themſelves, that they will never come out to their dying day, burying themſelves (as it were) alive in our Lords Grave.

The Latins, of whom there are always about ten or twelve reſiding at the Church, with a Preſident over them, make every day a ſolemn proceſſion, with Tapers, and Crucifixes, and other proceſſionary ſolemnities, to the ſeveral Sanctuaries: ſinging at every one of them a Latin Hymn relating to the ſubject of each place. Theſe Latins being more polite and exact in their functions than the other Monks here reſiding, and alſo our converſation being chiefly with them, I will only deſcribe their Ceremonies, without taking notice of what was done by others, who did not ſo much come under our obſervation.

Their Ceremony begins on Good Friday night, which is call'd by them the *nox tenebroſa*, and is obſerv'd with ſuch

ſuch an extraordinary ſolemnity, that I cannot omit to give a particular deſcription of it.

As ſoon as it grew dusk, all the Fryars, and Pilgrims were conven'd in the Chapel of the Apparition (which is a ſmall Oratory on the North ſide of the Holy Grave, adjoyning to the apartments of the Latins) in order to go in a proceſſion round the Church. But, before they ſet out, one of the Fryars Preached a Sermon in Italian in that Chapel. He began his diſcourſe thus; *In queſta notte tenebroſa &c.* at which words all the candles were inſtantly put out, to yield a livelyer Image of the occaſion. And ſo we were held by the Preacher for near half an hour very much in the dark. Sermon being ended, every perſon preſent had a large lighted Taper put into his hand, as it were to make amends for the former darkneſs, and the Crucifixes and other utenſils were diſpos'd in order for beginning the proceſſion. Amongſt the other Crucifixes there was one of a very large ſize, which bore upon it the Image of our Lord as big as the Life. The Image was faſten'd to it with great nails, Crown'd with Thorns beſmear'd with Blood, and ſo exquiſitly was it form'd, that it repreſented in a very lively manner the lamentable ſpectacle of our Lord's Body, as it hung upon the Croſs. This Figure was carried all along in the head of the proceſſion; after which the Company follow'd to all the Sanctuaries in the Church, ſinging their appointed hymn at every one.

The firſt place they viſited was that of the Pillar of Flagellation, a large piece of which is kept in a little Cell juſt at the door of the Chapel of the apparition. There they ſung their proper hymn, and another Fryar entertain'd the Company with a Sermon in Spaniſh, touching the ſcourging of our Lord.

From hence they proceeded in ſolemn order to the Priſon of Chriſt, where they pretend he was ſecur'd whilſt the Souldiers made things ready for his Crucifixion: here likewiſe they ſung their hymn, and a third Fryar Preach'd in French.

From the Priſon they went to the Altar of the diviſion of Chriſt's Garments: where they only ſung their hymn, without adding any Sermon.

Having done here, they advanc'd to the Chapel of the deriſion, at which, after their hymn, they had a fourth Sermon (as I remember) in French.

From this place they went up to *Calvary* leaving their ſhooes at the bottom of the ſtairs. Here are two Altars to be viſited; one where our Lord is ſuppoſed to have been nailed to his Croſs. Another where his Croſs was erected. At the former of theſe, they laid down the great Crucifix, (which I but now deſcribed) upon the floor and acted a kind of a reſemblance of Chriſt's being nail'd to the Croſs; and after the hymn, one of the Fryars Preached another Sermon in Spaniſh, upon the Crucifixion.

From hence they removed to the adjoyning Altar where the Croſs is ſuppos'd to have been erected, bearing the Image of our Lord's Body. At this Altar is a hole in the natural Rock, ſaid to be the very ſame individual one, in which the foot of our Lord's Croſs ſtood. Here they ſet up their Croſs, with the bloody Crucified Image upon it, and leaving it in that poſture, they firſt ſung their hymn, and then the Father Guardian, ſitting in a Chair before it, Preached a Paſſion Sermon in Italian.

At about one yard and a half diſtance from the hole in which the foot of the Croſs was fix'd, is ſeen that memorable cleft in the Rock, ſaid to have been made by the Earthquake which happen'd at the ſuffering of the God of Nature. When (as St. *Matthew Cap.* 27. *v.* 51. witneſſeth) *the rocks rent and the very graves were open'd.* This cleft, as to what now appears of it, is about a ſpan wide at it's upper part, and two deep; after which it cloſes: but it opens again below, (as you may ſee in another Chapel under this) and runs down to an unknown depth in the Earth. That this rent was made by the Earthquake, that hapen'd at our Lords Paſſion, there is only tradition to prove: but that it is a natural, and genuine breach, and not counterfeited by any Art, the ſence and reaſon of every

every one that ſees it may convince him, for the ſides of it fit like two Tallys to each other, and yet it runs in ſuch intricate windings as could not well be counterfeited by Art, nor arriv'd at by any Inſtruments.

The Ceremony of the Paſſion being over and the Guardian's Sermon ended, two Fryars perſonating the one *Joſeph* of *Arimathea*, the other *Nicodemus*, approach'd the Croſs, and with a moſt ſolemn concern'd air, both of aſpect, and behaviour, drew out the great Nails, and took down the feigned Body from the Croſs. It was an Effigies ſo contriv'd, that it's Limbs were ſoft and flexible, as if they had been real Fleſh; and nothing could be more ſurpriſing, than to ſee the two pretended Mourners, bend down the Arms, which were before extended, and diſpoſe them upon the trunk, in ſuch a manner as is uſual in Corpſes.

The Body being taken down from the Croſs, was receiv'd in a fair large winding ſheet, and carried down from *Calvary*; the whole company attending as before, to the ſtone of Unction. This is taken for the very place where the pretious Body of our Lord was anointed, and prepar'd for the burial. *Joh.* 19. 39. Here they laid down their imaginary Corps, and caſting over it ſeveral ſweet powders, and ſpices, wrapt it up in the winding ſheet: whilſt this was doing, they ſung their proper hymn, and afterwards one of the Fryars Preached in Arabick a funeral Sermon.

Theſe obſequies being finiſhed, they carried off their fancied Corps, and laid it in the Sepulcher: ſhutting up the door till Eaſter morning. And now after ſo many Sermons, and ſo long, not to ſay tedious, a Ceremony, it may well be imagin'd that the wearineſs of the Congregation, as well as the hour of the night, made it needful to go to reſt.

Saturday Mar. 27.

The next morning nothing extraordinary paſs'd, which gave many of the Pilgrims leiſure to have their Arms mark'd with the uſual enſigns of *Jeruſalem*. The Artiſts

who undertake the operation do it in this manner. They have ſtamps in wood of any figure that you deſire; which they firſt print off upon your Arm with powder of Charcoal; then taking two very fine Needles, ty'd cloſe together, and dipping them often, like a pen in certain Ink, compounded as I was inform'd of Gunpowder, and Ox-Gall, they make with them ſmall punctures all along the lines of the figure which they have printed, and then waſhing the part in Wine conclude the work. Theſe punctures they make with great quickneſs and dexterity, and with ſcarce any ſmart, ſeldom piercing ſo deep as to draw blood.

In the afternoon of this day, the Congregation was Aſſembled, in the Area before the Holy Grave: where the Fryars ſpent ſome hours in ſinging over the Lamentations of *Jeremiah*, which function with the uſual proceſſion to the holy places was all the Ceremony of this day.

Sunday Mar. 28.

On Eaſter morning the Sepulcher was again ſet open very early. The Clouds of the former morning were clear'd up, and the Fryars put on a face of joy and ſerenity, as if it had been the real juncture of our Lords Reſurrection. Nor doubtleſs was this joy feigned, whatever their mourning might be, this being the day in which their Lenten diſciplines expir'd, and they were to come to a full belly again.

The Maſs was celebrated this morning juſt before the holy Sepulcher, being the moſt eminent place in the Church, where the Father Guardian had a Throne erected, and being array'd in Epiſcopal Robes, with a Miter on his Head; in the ſight of all the Turks, he gave the Hoſt to all that were diſpos'd to receive it; not refuſing Children of ſeven or eight years old. This office being ended, we made our exit out of the Sepulcher, and returning to the Convent din'd with the Fryars.

After dinner we took an opportunity to go and viſit ſome

ſome of the remarkable places without the City Walls. We began with thoſe on the North ſide.

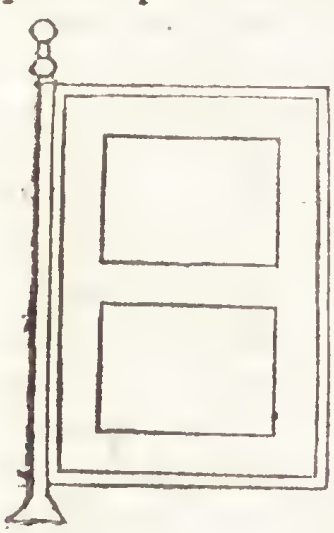
The firſt place we were conducted to was a large Grot, a little without *Damaſcus* Gate; ſaid to have been ſome time the reſidence of *Jeremiah*. On the left ſide of it is ſhewn the Prophets Bed, being a ſhelve on the Rock, about eight foot from the ground, and not far from this, is the place, where they ſay he wrote his Lamentations. This place is at preſent a College of Dervíſes, and is held in great veneration by the Turks, and Jews, as well as Chriſtians.

The next place we came to was thoſe famous Grots call'd the Sepulchers of the Kings; but for what reaſon they go by that name is hard to reſolve: for it is certain none of the Kings either of *Iſrael* or *Judah* were buried here, the holy Scriptures aſſigning other places for their Sepultures: unleſs it may be thought perhaps that *Hezekiah* was here interr'd, and that theſe were the Sepulchers of the Sons of *David*, mention'd 2 *Chron.* 32. 33. Whoever was buried here, this is certain that the place it ſelf diſcovers ſo great an expence both of labour, and treaſure, that we may well ſuppoſe it to have been the work of Kings. You approach to it at the Eaſt ſide, thro' an entrance cut out of the natural Rock, which admits you into an open Court of about forty paces ſquare, cut down into the Rock with which it is encompaſs'd inſtead of Walls. On the South ſide of the Court is a Portico nine paces long and four broad, hewn likewiſe out of the natural Rock. This has a kind of Architrave running along it's front, adorn'd with Sculpture, of fruits, and flowers, ſtill diſcernable, but by time much defaced. At the end of the Portico on the left hand you deſcend to the paſſage into the Sepulchers. The door is now ſo obſtructed, with ſtones and rubbiſh, that it is a thing of ſome difficulty to creep thro' it. But within you arrive in a large fair Room, about five or ſix yards ſquare cut out of the natural Rock. It's ſides and Ceiling are ſo exactly ſquare, and it's Angles ſo juſt, that no Architect with levels and plumets could

build a Room more regular. And the whole is ſo firm, and entire that it may be call'd a Chamber hollow'd out of one piece of Marble. From this Room, you paſs into I think ſix more one within another, all of the ſame Fabrick with the firſt. Of theſe the two innermoſt are deeper than the reſt, having a ſecond deſcent of about ſix or ſeven ſteps into them.

In every one of theſe Rooms, except the firſt were Coffins of ſtone placed in Niches in the ſides of the Chambers. They had been at firſt cover'd with handſome lids, and carv'd with Garlands: but now moſt of them were broke to pieces by ſacrilegious hands. The ſides and Ceiling of the Room were always dropping with the moiſt damps condenſing upon them. To remedy which nuiſance, and to preſerve theſe Chambers of the dead polite and clean, there was in each Room a ſmall channel cut in the floor, which ſerv'd to drain the drops that fall conſtantly into it.

But the moſt ſurprizing thing belonging to theſe ſubterraneous Chambers was their doors; of which there was only one remaining entire, being left as it were on purpoſe to puzzle the beholders. It conſiſted of a plank of



ſtone of about ſix inches in thickneſs, and in it's other dimenſions equalling the ſize of an ordinary door, or ſomewhat leſs. It was carv'd in ſuch a manner, as to reſemble a piece of wainſcot, the ſtone of which it was made was viſibly of the ſame kind with the whole Rock, and it turn'd upon two hinges in the nature of Axels. As is repreſented in the marginal figure. Theſe hinges were of the ſame entire piece of ſtone with the door, and were contain'd in two holes of the immoveable Rock, one at the top the other at the bottom.

From this deſcription it is obvious to ſtart a queſtion, how ſuch doors as theſe were made? whether they were

cut

cut out of the Rock, in the ſame place and manner as they now hang; or whether they were brought, and fix'd in their ſtation like other doors? one of theſe muſt be ſuppos'd to have been done, and which ſoever part we chooſe, as moſt probable, it ſeems at firſt glance to be not without it's difficulty. But thus much I have to ſay, for the reſolving of this riddle (which is wont to create no ſmall diſpute amongſt Pilgrims.) *viz.* That the door which was left hanging, did not touch it's lintel by at leaſt two inches; ſo that I believe it might eaſily have been lifted up, and unhinged. And the doors which had been thrown down, had their hinges at the upper end, twice as long as thoſe at the bottom: which ſeems to intimate pretty plainly, by what method this work was accompliſhed.

From theſe Sepulchers we return'd toward the City again, and juſt by *Herod*'s Gate were ſhewn a Grotto, full of filthy water and mire. This paſſes for the dungeon in which *Jeremiah* was kept by *Zedekiah*, till enlarged by the Charity of *Ebed Melech*. *Jer.* 38. At this place we concluded our viſits for that evening.

Monday Mar. 29.

The next day being Eaſter Monday, the Moſolem or Governor of the City, ſet out, according to cuſtome with ſeveral Bands of Souldiers to convey the Pilgrims to *Jordan*. Without this guard there is no going thither by reaſon of the Multitude and Inſolence of the Arabs in theſe parts. The fee to the Moſolem for his Company and Souldiers upon this occaſion is twelve Dollars for each Frank Pilgrim, but if they be Eccleſiaſticks ſix; which you muſt pay, whether you are diſpos'd to go the Journey or ſtay in the City. We went out at St. *Stephen*'s Gate, being in all of every Nation and Sex about two thouſand Pilgrims. Having croſs'd the Valley of *Jehoſaphat* and part of *Mount Olivet*, we came in half an hour to *Bethany*: at preſent only a ſmall Village. At the firſt entrance into it is an old ruin, which they call *Lazarus*'s Caſtle, ſuppoſed to have been the Manſion Houſe of that favourite

favourite of our Lord. At the bottom of a ſmall deſcent, not far from the Caſtle, is ſhewn the Sepulcher out of which he was rais'd to a ſecond Mortality, by that enlivening voice of Chriſt, *Lazarus come forth.* You deſcend into the Sepulcher by twenty five ſteep ſtairs, at the bottom of which you arrive firſt in a ſmall ſquare Room, and from thence you creep down into another leſſer Room about a yard and a half deeper, in which the Body is ſaid to have been laid. This place is held in great veneration by the Turks, who uſe it for an Oratory, and demand of all Chriſtians a ſmall Caphar for their admiſſion into it.

About a bow ſhot from hence you paſs by the place which, they ſay, was *Mary Magdalen*'s Habitation, and then deſcending a ſteep Hill, you come to the Fountain of the *Apoſtles*; ſo call'd becauſe, as the tradition goes, thoſe holy perſons were wont to refreſh themſelves here in their frequent Travels between *Jeruſalem* and *Jericho.* And indeed it is a thing very probable, and no more than I believe is done by all that Travel this way: the Fountain being cloſe by the Road ſide, and very inviting to the thirſty paſſenger.

From this place you proceed in an intricate way amongſt Hills and Valleys interchangeably; all of a very barren aſpect at preſent, but diſcovering evident ſigns of the labour of the husband-man in ancient times. After ſome hours Travel in this ſort of Road, you arrive at the Mountainous Deſart into which our Bleſſed Saviour was led by the Spirit, to be tempted by the Devil. A moſt miſerable dry barren place it is, conſiſting of high Rocky Mountains, ſo torn and diſorder'd, as if the Earth had here ſuffer'd ſome great convulſion, in which it's very bowels had been turn'd outward. On the left hand looking down in a deep Valley, as we paſſed along, we ſaw ſome ruins of ſmall Cells and Cottages: which they told us were formerly the Habitations of Hermits retiring hither for Penance and Mortification. And certainly there could not be found in the whole Earth a more comfortleſs and abandon'd place, for that purpoſe: from the top of theſe Hills of deſolation

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we had however a delightful proſpect of the Mountains of *Arabia*, the dead Sea and the Plain of *Jericho*: into which laſt place we deſcended after about five hours March from *Jeruſalem*. As ſoon as we enter'd the Plain, we turn'd up on the left hand, and going about one hour that way, came to the foot of the *Quarantania*, which, they ſay, is the Mountain into which the Devil took our Bleſſed Saviour, when he tempted him with that viſionary ſcene of all the Kingdomes, and glorys of the World. It is as St. *Matthew* ſtyles it an exceeding high Mountain, and in it's aſcent not only difficult, but dangerous, it has a ſmall Chapel at the top, and another about half way up, Founded upon a Prominent part of the Rock; near this latter are ſeveral Caves and holes in the ſide of the Mountain, made uſe of anciently by Hermits, and by ſome at this day, for places to keep their Lent in; in imitation of that of our Bleſſed Saviour. In moſt of theſe Grots we found certain Arabs Quarter'd with Fire-Arms, who obſtructed our aſcent, demanding two hundred Dollars for leave to go up the Mountains. So we departed without farther trouble, not a little glad to have ſo good an excuſe for not climbing ſo dangerous a Precipice.

Turning down from hence into the Plain, we paſs'd by a ruin'd Aqueduct, and a Convent in the ſame condition, and in about a miles riding came to the Fountain of *Eliſha*: ſo called becauſe miraculouſly purg'd from it's brackiſhneſs by that Prophet, at the requeſt of the men of *Jericho*. 2 *Kings* 2. 19. It's waters are at preſent receiv'd in a baſin, about nine or ten paces long, and five or ſix broad: and from thence iſſuing out in good plenty, divide themſelves into ſeveral ſmall ſtreams, diſperſing their refreſhment to all the Field, between this and *Jericho*, and rendring it exceeding fruitful. Cloſe by the Fountain grows a large Tree ſpreading into boughs over the water, and here in the ſhade we took a Collation, with the Father Guardian and about thirty or forty Fryars more, who went this Journey with us.

At about one third of an hours diſtance from hence is *Jericho*,

Jericho, at preſent only a poor naſty Village of the Arabs. We were here carried to ſee a place where *Zaccheus*'s Houſe is ſaid to have ſtood, which is only an old ſquare ſtone building, on the South ſide of *Jericho*. About two furlongs from hence the Moſolem, with his people had encamp'd, and not far from them we took up our Quarters this night.

Tueſday Mar. 30.

The next morning we ſet out very early for *Jordan*, where we arrived in two hours. We found the Plain very barren as we paſs'd along it, producing nothing but a kind of Samphire, and other ſuch marine Plants. I obſerv'd in many places of the Road, where puddles of water had ſtood, a whiteneſs upon the ſurface of the ground: which, upon tryal, I found to be a cruſt of Salt caus'd by the water to riſe out of the Earth, in the ſame manner as it does every year in the Valley of Salt near *Aleppo*, after the Winters inundation. Theſe Saline effloreſcencys I found at ſome leagues diſtance from the dead Sea, which demonſtrates that the whole Valley muſt be all over plentifully impregnated with that Mineral.

Within about a furlong of the River, at that place where we viſited it, there was an old ruin'd Church, and Convent, dedicated to St. *John*, in memory of the Baptizing of our Bleſſed Lord. It is Founded as near as could be conjectur'd to the very place where he had the honour to perform that ſacred office, and to waſh him, who was infinitly purer than the water it ſelf. On the farther ſide of the foremention'd Convent there runs along a ſmall deſcent, which you may fitly call the firſt, and outermoſt bank of *Jordan*, as far as which it may be ſuppos'd the River does, or at leaſt did anciently, overflow, at ſome ſeaſons of the year. *viz.* At the time of Harveſt. *Joſh* 3.15. or as it is expreſs'd *Chro.* 12. 15. in the firſt Month, that is in March. But at preſent (whether it be becauſe the River has by it's rapidity of current worn it's Channel deeper than it was formerly, or whether becauſe it's waters

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are diverted ſome other way) it ſeems to have forgot it's ancient greatneſs; for we could diſcern no ſign or probability of ſuch overflowings, when we were there: which was the thirtieth of March; being the proper time for theſe inundations. Nay ſo far was the River from overflowing, that it ran at leaſt three yards below the brink of it's Channel.

After having deſcended the outermoſt bank, you go about a furlong upon a level ſtrand, before you come to the immediate bank of the River. This ſecond bank is ſo beſet with Buſhes, and Trees, ſuch as Tamarisk, Willows, Oleanders, &c. that you can ſee no water till you have made your way thro' them. In this thicket anciently (and the ſame is reported of it at this day) ſeveral ſorts of wild Beaſts were wont to harbour themſelves. Whoſe being waſhed out of their Covert by the overflowings of the River, gave occaſion to that alluſion, *Jer.* 49. 19. and 50 44. *he ſhall come up like a lion from the ſwelling of Jordan.*

No ſooner were we arrived at the River, and diſmounted, in order to ſatisfy that curioſity and devotion, which brought us thither, but we were alarm'd by ſome Troops of Arabs appearing on the other ſide, and firing at us: but at too great a diſtance to do any execution. This intervening diſturbance hindred the Fryars from performing their ſervice preſcribed for this place; and ſeem'd to put them in a terrible fear of their lives, beyond what appear'd in the reſt of the Company. Tho' conſidering the ſordidneſs of their preſent condition, and the extraordinary rewards, which they boaſt to be their due in the world to come, one would think in reaſon, they of all men ſhould have the leaſt cauſe to diſcover ſo great a fear of death, and ſo much fondneſs of a life like theirs.

But this Alarm was ſoon over, and every one return'd to his former purpoſe, ſome ſtrip'd and bath'd themſelves in the River; others cut down boughs from the Trees; every man was imploy'd one way or other to take a memorial of this famous ſtream: the water was very turbid,

and too rapid to be ſwam againſt. For it's breadth it might be about twenty yards over; and in depth it far exceeded my height. On the other ſide there ſeem'd to be a much larger thicket than on that where we were, but we durſt not ſwim over, to take any certain account of that Region for fear of the Arabs: there being three Guns fired juſt over againſt us, and (as we might gueſs by their reports) very near the River.

Having finiſhed our deſign here, we were ſummond to return by the Moſolem; who carried us back into the middle of the Plain, and there ſitting under his Tent, made us paſs before him, man by man; to the end he might take the more exact account of us, and looſe nothing of his Caphar. We ſeem'd at this place to be near the dead Sea, and ſome of us had a great deſire to go nearer, and take a view of thoſe prodigious waters. But this could not be attempted, without the Licence of our Commander in chief. We therefore ſent to requeſt his permiſſion for our going, and a guard to attend us: both which he readily granted, and we immediatly proſecuted our purpoſe.

Coming within about half an hour of the Sea, we found the ground uneven, and varied into hillocks; much reſembling thoſe places in *England* where there have been anciently Lime-kilns. Whether theſe might be the Pits at which the Kings of *Sodom* and *Gomorrah* were overthrown by the four Kings, *Gen.* 14. 10. I will not determine.

Coming near the Sea we paſs'd thro' a kind of Coppice, of Buſhes and Reeds. In the midſt of which our Guide, who was an Arab ſhew'd us a Fountain of freſh water, riſing not above a furlong from the Sea. Freſh water he call'd it, but we found it brackiſh.

The dead Sea is enclos'd on the Eaſt, and Weſt with exceeding high Mountains; on the North it is bounded with the Plain of *Jericho*, on which ſide alſo it receives the waters of *Jordan*. On the South it is open, and extends beyond the reach of the eye. It is ſaid to be twenty four leagues long, and ſix or ſeven broad.

On the ſhore of the Lake we found a black ſort of peb-

pebbles which being held in the flame of a candle ſoon burns, and yields a ſmoake of an intolerable ſtench. It has this property, that it looſes only of it's weight, but not of it's bulk by burning. The Hills bordering upon the Lake, are ſaid to abound with this ſort of Sulphureous ſtones. I ſaw pieces of it, at the Convent of St. *John* in the Wilderneſs two foot ſquare. They were carved in Baſſo relievo, and poliſh'd to as great a luſtre as black Marble is capable of, and were deſign'd for the ornament of the new Church at the Convent.

It is a common tradition, that birds, attempting to fly over this Sea, drop down dead into it; and that no fiſh nor other ſort of animal can endure theſe deadly waters. The former report I ſaw actually confuted, by ſeveral birds flying about, and over the Sea, without any viſible harm: the latter alſo I have ſome reaſon to ſuſpect as falſe, having obſerv'd amongſt the pebbles on the ſhore, two or three ſhells of fiſh reſembling Oyſter-ſhells. Theſe were caſt up by the waves, at two hours diſtance from the mouth of *Jordan*: which I mention, leaſt it ſhould be ſuſpected that they might be brought into the Sea that way.

As for the Bitumen, for which this Sea hath been ſo famous, there was none at the place where we were. But it is gather'd near the Mountains on both ſides in great plenty. I had ſeveral lumps of it brought me to *Jeruſalem*. It exactly reſembles pitch, and cannot readily be diſtinguiſh'd from it, but by the Sulphureouſneſs of it's ſmell, and taſt.

The water of the Lake was very limpid, and ſalt to the higheſt degree, and not only ſalt, but alſo extream bitter, and nauſeous. Being willing to make an experiment of it's ſtrength, I went into it, and found it bore up my body in ſwimming with an uncommon force. But as for that relation of ſome Authors, that men wading into it, were buoyed up to the top, as ſoon as they go as deep as the navel; I found it, upon experiment, not true,

Being deſirous to ſee the remains (if there were any)

of thoſe Citys, anciently ſituate in this place, and made ſo dreadful an example of the divine vengeance, I diligently ſurvey'd the waters, as far as my eye could reach. But neither could I diſcern any heaps of ruins, nor any ſmoake aſcending above the ſurface of the water, as is uſually deſcribed in the writings and maps of Geographers. But yet I muſt not omit what was confidently atteſted to me by the Father Guardian, and Procurator of *Jeruſalem*; both men in years, and ſeemingly not deſtitute either of ſence or probity: *viz.* that they had once actually ſeen one of theſe ruins; that it was ſo near the ſhore, and the waters ſo ſhallow, at that time, that they together with ſome French Men, went to it, and found there ſeveral Pillars, and other fragments of buildings. The cauſe of our being depriv'd of this ſight was, I ſuppoſe the height of the water.

On the Weſt ſide of the Sea is a ſmall Promontory, near which, as our Guides told us, ſtood the Monument of *Lot*'s Metamorphos'd wife: part of which (if they may be credited) is viſible at this day. But neither would the preſent occaſion permit us to go and examine the truth of this relation, neither, had the opportunity ſerv'd, could we give faith enough to their report, to induce us to go on ſuch an errand.

As for the Apples of *Sodom* ſo much talk'd of, I neither ſaw, nor heard of any hereabouts. Nor was there any Tree to be ſeen near the Lake, from which one might expect ſuch a kind of Fruit. * Which induces me to believe that there may be a greater deceit in this Fruit, than that which is uſually reported of it, and that it's very being, as well as it's beauty is a fiction, only kept up, as my Lord *Bacon* obſerves many other falſe notions are, becauſe it ſerves for a good alluſion, and helps the Poets to a ſimilitude.

In our return from the dead Sea, at about one hours diſtance from it, we came to an old ruin'd Greek Convent. There was good part of the Church remaining, with

* *Tacit. Hiſt. Lib. 5. Joſeph. Bell. Jud. Lib. 5. Cap. 5.*

ſeveral

ſeveral pieces of painting entire: as the figures of ſeveral Greek Saints, and over the Altar the repreſentation of our Lord's laſt ſupper, with this text of holy writ fairly inſcribed. Λάβετε φάγετε &c. Hereabout, and alſo in many other places of the Plain, I perceiv'd a ſtrong ſent of Honey, and Wax, (the Sun being very hot) and the Bees were very induſtrious about the bloſſoms of that ſalt weed which the Plain produces. In about one hour and a half more we returned to our Tents, and Company, at the ſame place where we ſlept the night before, and there we ſpent this night alſo.

Amongſt the products of this place, I ſaw a very remarkable Fruit call'd by the Arabs *Zac-cho-ne*. It grows upon a thorny buſh, with ſmall leaves, and both in ſhape and colour reſembles a ſmall unripe Wallnut. The kernels of this Fruit the Arabs bray in a mortar, and then putting the pulp into ſcalding water, they skim off an Oyl, which riſes to the top. This Oyl they take inwardly for bruiſes, and apply it outwardly to green wounds, preferring it before *Balm of Gilead*. I procur'd a bottle of it, and have found it, upon ſome ſmall tryals, a very healing medicine. The Roſes of *Jericho* were not to be found at this ſeaſon.

Wedneſday Mar. 31.

This morning we all decamp'd at half an hour after two, and returning the ſame way by which we came, arriv'd in about ſix hours near the Walls of *Jeruſalem*. Our Company did not think fit to enter the City, reſolving to go immediatly for *Bethlehem*. In order to which, we turn'd down, into the Valley of *Jehoſaphat*, and ſo paſſing by the City, inſtantly took the Road to the place intended.

From *Jeruſalem* to *Bethlehem* is but two hours Travel. The Country thro' which the Road lies, is the Valley of *Rephaim*: as may be gather'd from *Joſ. Ant. Lib.* 4. *Cap.* 10. A Valley ſo famous for being the Theater of *David*'s Victories againſt the *Philiſtines*. 2 *Sam.* 5. 23. In the Road you meet with theſe following remarkable places. Firſt a place

place ſaid to be the Houſe of *Simeon*, that venerable old Prophet, who taking our Bleſſed Saviour in his Arms ſung his *Nunc dimittis* in the Temple. Secondly, the famous Turpentine Tree, in the ſhade of which the Bleſſed Virgin is ſaid to have repos'd, when ſhe was carrying Chriſt in her Arms, to preſent him to the Lord at *Jeruſalem*. Thirdly, a Convent Dedicated to St. *Elias*, the impreſs of whoſe Body, the Greek Monks reſiding here pretend to ſhew in an hard ſtone, which was wont to ſerve him for his Bed. Near this Convent alſo is a Well where, you are told it was that the Star reappear'd to the Eaſtern *Magi* to their exceeding joy. Fourthly, *Rachels* Tomb. This may probably be the true place of her interment mention'd *Gen.* 35. 19. but the preſent Sepulchral Monument can be none of that which *Jacob* erected; for it appears plainly to be a modern and Turkiſh ſtructure. Near this Monument is a little piece of ground in which are pick'd up a little ſort of ſmall round ſtones exactly reſembling peaſe: concerning which they have a tradition here, that they were once truly what they now ſeem to be; but that the Bleſſed Virgin petrify'd them by a Miracle, in puniſhment to a ſurly ruſtick, who deny'd her the Charity of a handful of them to relieve her hunger.

Being arriv'd at *Bethlehem*, we immediatly made a circular viſit to all the holy places belonging to it: as namely the place where it is ſaid, our Bleſſed Lord was Born, the Manger in which it is ſaid, he was laid: the Chapel of St. *Joſeph* his ſuppos'd Father, that of the *Innocents*, thoſe of St. *Jerom*, of St. *Paula* and *Euſtochium*, and of *Euſebius* of *Cremona*, and laſtly the School of St. *Jerom*: all which places it ſhall ſuffice juſt to name.

From the top of the Church we had a large proſpect of the adjacent Country. The moſt remarkable places in view were *Tekoah* ſituate on the ſide of an Hill about nine miles diſtant to the Southward, *Engedi* diſtant about three miles Eaſtward, and ſomewhat farther off the ſame way, a high ſharp Hill, call'd the Mountain of the *Franks*: becauſe defended by a party of the Cruſaders forty years after the loſs of *Jeruſalem*.

Thurſday

Thurſday April 1.

This morning we went to ſee ſome remarkable places in the neighbourhood of *Bethlehem*. The firſt place that we directed our courſe to was thoſe famous Fountains, Pools, and Gardens, about one hour and a quarter diſtant from *Bethlehem* Southward, ſaid to have been the contrivance and delight of King *Solomon*. To theſe works and places of pleaſure that great Prince is ſuppos'd to allude, *Eccl.* 2. 5, 6. where amongſt the other inſtances of his Magnificence, he reckons up his Gardens, and Vineyards and Pools.

As for the Pools they are three in number lying in a row above each other: being ſo diſpos'd, that the waters of the uppermoſt may deſcend into the ſecond, and thoſe of the ſecond into the third: their figure is quadrangular. The breadth is the ſame in all, amounting to about ninty paces: in their length there is ſome difference between them: the firſt being about one hundred and ſixty paces long, the ſecond two hundred, the third two hundred and twenty: they are all lin'd with wall, and plaiſter'd, and contain a great depth of water.

Cloſe by the Pools is a pleaſant Caſtle of a modern ſtructure, and at about the diſtance of one hundred and forty paces from them, is the Fountain from which principally they derive their waters. This the Fryars will have to be that ſeal'd Fountain, to which the holy Spouſe is compar'd, *Can.* 4. 12. And, in confirmation of this opinion, they pretend a tradition, that King *Solomon* ſhut up theſe ſprings, and kept the door of them ſeal'd with his Signet, to the end that he might preſerve the waters for his own drinking, in their natural freſhneſs, and purity. Nor was it difficult thus to ſecure them, they riſing under ground, and having no avenue to them but by a little hole like to the mouth of a narrow Well, thro' this hole you deſcend directly down, but not without ſome difficulty, for about four yards: and then arrive in a vaulted Room, fifteen paces long, and eight broad: joyning

ing to this, is another Room of the ſame faſhion, but ſomewhat leſs. Both theſe Rooms are cover'd with handſome ſtone Arches very ancient, and perhaps the work of *Solomon* himſelf.

You find here four places, at which the water riſes: from thoſe ſeparate ſources it is convey'd, by little rivulets, into a kind of Baſin, and from thence is carried by a large ſubterraneous paſſage down into the Pools. In the way, before it arrives at the Pools, there is an aqueduct of brick pipes, which receives part of the ſtream, and carrys it by many turnings, and windings about the Mountains, to *Jeruſalem.*

Below the Pools here runs down a narrow Rocky Valley enclos'd on both ſides with high Mountains. This the Fryars will have to be the enclos'd Garden, alluded to in the ſame place of the *Canticles* before cited. *A garden encloſed is my ſiſter, my ſpouſe: a ſpring ſhut up, a fountain ſealed.* What truth there may be in this conjecture, I cannot abſolutely pronounce. As to the Pools, it is probable enough, they may be the ſame with *Solomon*'s, there not being the like ſtore of excellent ſpring water, to be met with any where elſe, throughout all *Paleſtine.* But for the Gardens one may ſafely affirm, that if *Solomon* made them, in the Rocky ground which is now aſſign'd for them, he demonſtrated greater power, and wealth, in finiſhing his deſign, than he did wiſdom in chooſing the place for it.

From theſe memorials of *Solomon*, we returned toward *Bethlehem* again, in order to viſit ſome places nearer home. The places we ſaw were; the Field where it is ſaid the ſhepards were watching their flocks, when they receiv'd the glad tidings of the Birth of Chriſt; and not far from the Field, the Village where they dwelt, and a little on the right hand of the Village an old deſolate Nunnery built by St. *Paula*, and made the more memorable by her dying in it. Theſe places are all within about half a mile of the Convent Eaſtward, and with theſe we finiſhed this mornings work.

Having

Having ſeen what is uſually viſited on the South, and Eaſt of *Bethlehem*, we walk'd out after dinner to the Weſtward to ſee what was remarkable on that ſide. The firſt place we were guided to was the Well of *David*, ſo call'd becauſe held to be the ſame that *David* ſo paſſionatly thirſted after, 2 *Sam.* 23. 15. It is a Well, (or rather a Ciſtern) ſupply'd only with Rain, without any natural excellency in it's waters to make them deſireable: but it ſeems *David*'s Spirit had a farther aime.

About two furlongs beyond this Well, are to be ſeen ſome remains of an old Aqueduct, which anciently convey'd the waters from *Solomon*'s Pools to *Jeruſalem*. This is ſaid to be the genuine work of *Solomon*, and may well be allow'd to be in reality, what it is pretended for. It is carried all along upon the ſurface of the ground, and is compos'd of ſtones —— foot ſquare and —— thick, perforated with a cavity of —— inches diameter, to make the Channel. Theſe ſtones are let into each other with a fillet, fram'd round about the cavity, to prevent leakage; and united to each other, with ſo firm a cement, that they will ſometimes ſooner break (tho' a kind of courſe Marble) than endure a ſeparation. This train of ſtones was cover'd for it's greater ſecurity with a caſe of ſmaller ſtones, laid over it in a very ſtrong Mortar. The whole work ſeems to be endued with ſuch abſolute firmneſs, as if it had been deſign'd for Eternity. But the Turks have demonſtrated in this inſtance, that nothing can be ſo well wrought, but they are able to deſtroy it. For of this ſtrong Aqueduct, which was carried formerly five or ſix leagues with ſo vaſt expence and labour, you ſee now only here and there a fragment remaining.

Returning from this place we went to ſee the Greek, and Armenian Convents; which are contiguous to that of the Latins, and have each their ſeveral doors opening into the Chapel of the holy Manger. The next place we went to ſee was the Grot of the Bleſſed Virgin, it is within thirty or forty yards of the Convent, and is reverenced upon the account of a tradition that the Bleſſed Virgin

here hid her ſelf, and her divine Babe from the fury of *Herod*, for ſome time before their departure into *Egypt*. The Grot is hollow'd into a chalky Rock: but this whiteneſs they will have to be not natural, but to have been occaſion'd by ſome miraculous drops of the Bleſſed Virgin's milk, which fell from her Breaſt while ſhe was ſuckling the holy Infant. And ſo much are they poſſeſt with this opinion, that they believe the chalk of this Grotto has a miraculous virtue for encreaſing women's milk. And I was aſſur'd from many hands, that it is very frequently taken by the women hereabouts, as well Turks, and Arabs as Chriſtians for that purpoſe, and that with very good effect; which perhaps may be true enough, it being well known how much Fancy is wont to do in things of this nature.

Friday April 2.

The next morning preſenting the Guardian with two Chequeens a piece for his civilities to us, we took our leaves of *Bethlehem* deſigning juſt to go viſit the Wilderneſs, and Convent of St. *John Baptiſt*, and ſo to return to *Jeruſalem*.

In this ſtage we firſt croſs'd part of that famous Valley, in which it is ſaid that the Angel in one night did ſuch prodigious execution in the Army of *Senacherib*. Having Travell'd about half an hour, we came to a Village call'd *Booteſhellah*: concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or falſe, the Chriſtians keep the Village to themſelves without moleſtation; no Turk being willing to ſtake his life in experimenting the truth of it. In ſomewhat leſs than an hour more we came to the Fountain, where they told us, but falſly, that *Philip* Baptized the Æthiopian *Eunuch*. The paſſage here is ſo Rocky and uneven, that Pilgrims finding how difficult the Road is for a ſingle horſeman, are ready to think it impoſſible that a Chariot (ſuch as the *Eunuch* rode in *Acts* 8. 28.) ſhould ever have been able to go this way.

But

But it muſt not be judged what the Road was in ancient times, by what the negligence of the Turks has now reduced it to: for I obſerv'd not far from the Fountain, a place where the Rock had been cut away in old time, in order to lay open a good Road; by which it may be ſuppos'd that the ſame care was uſed all along this paſſage, tho' now time and negligence have obliterated, both the fruit, and almoſt the ſigns of ſuch labour.

A little beyond this Fountain we came to that which they call the Village of St. *Philip*, at which aſcending a very ſteep Hill, we arrived at the Wilderneſs of St. *John*. A Wilderneſs it is call'd, as being very Rocky and Mountainous: but it is well cultivated, and produces plenty of Corn, and Vines and Olive Trees. After a good hours Travel in this Wilderneſs, we came to the Cave, and Fountain, where, as they ſay, the *Baptiſt* exercis'd thoſe ſevere auſteritys related of him. *Mat.* 3. 4. Near this Cell there ſtill grow ſome old Locuſt Trees, the Monuments of the Ignorance of the middle times. Theſe the Fryars aver to be the very ſame that yielded ſuſtenance to the *Baptiſt*: and the Popiſh Pilgrims who dare not be wiſer than ſuch blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our courſe toward the Convent of St. *John*, which is about a league diſtant Eaſtward. In our way we paſs'd along one ſide of the Valley of *Elah* where *David* ſlew the Giant, that defyer of the Army of *Iſrael*, 1 *Sam.* 17. We had likewiſe, in ſight *Modon*, a Village on the top of a high Hill, the burying place of thoſe Heroical Defenders of their Country the *Maccabees*.

Being come near the Convent we were led a little out of the way, to viſit a place which they call the Houſe of *Elizabeth* the Mother of the *Baptiſt*. This was formerly a Convent alſo; but it is now an heap of ruins, and the only remarkable place left in it is a Grotto, in which (you are told) it was, that the Bleſſed Virgin ſaluted *Elizabeth*, and pronounc'd her divine *Magnificat*. *Luke* 1. 46.

The preſent Convent of St. *John*, which is now Inhabited, ſtands at about three furlongs diſtance from this Houſe of *Elizabeth*, and is ſuppos'd to be built at the place where St. *John* was Born. If you chance to ask, how it came to paſs, that *Elizabeth* liv'd in one Houſe, when ſhe was big with the *Baptiſt*, and in another when ſhe brought him forth? The anſwer, you are like to receive, is, that the former was her Country, the latter her City Habitation, and that it is no wonder for a wife of one of the Prieſts of better rank (ſuch as ſhe was *Luke* 1. 6.) to be provided with ſuch variety.

The Convent of St. *John* has been within theſe four years rebuilt from the ground. It is at preſent a large ſquare building, uniform and neat all over; but that which is moſt eminently beautiful in it is it's Church. It conſiſts of three Iſles, and has in the middle an handſome Cupola, under which is a pavement of Moſaick, equal to, if not exceeding the fineſt works of the Ancients in that kind. At the upper end of the North Iſle, you go down ſeven Marble ſteps, to a very ſplendid Altar, erected over the very place where they ſay the holy *Baptiſt* was Born. Here are Artificers ſtill employ'd, in adding farther beauty and ornament to this Convent; and yet it has been ſo expenſive a work already, that the Fryars themſelves give out, there is not a ſtone laid in it but has coſt them a Dollar: which, conſidering the large ſums exacted by the Turks for Licence to begin Fabricks of this nature, and alſo their perpetual extortion, and avarria's afterwards, beſides the neceſſary charge of building, may be allow'd to paſs for no extravagant Hyperbole.

Returning from St. *Johns* toward *Jeruſalem*, we came in about three quarters of an hour to a Convent of the Greeks, taking it's name from the holy Croſs. This Convent is very neat in it's ſtructure, and in it's ſituation delightful. But that which moſt deſerves to be noted in it, is the reaſon of it's name, and foundation. It is becauſe here is the Earth, that nouriſh'd the Root, that bore the Tree, that yielded the Timber that made the Croſs. Under the

the high Altar you are ſhewn a hole in the ground where the ſtump of the Tree ſtood, and it meets with not a few viſitants ſo much verier ſtocks than it ſelf, as to fall down and Worſhip it. This Convent, is not above half an hour from *Jeruſalem*, to which place we return'd this evening, being the fifth day ſince our departure thence.

After our return, we were invited into the Convent, to have our feet waſh'd. A ceremony perform'd to each Pilgrim by the Father Guardian himſelf. The whole ſociety ſtands round ſinging ſome Latin Hymns, all the while the Father Guardian is doing his office: and when he has done, every Fryar comes in order, and kiſſes the feet of the Pilgrim: all this was perform'd with great order, and ſolemnity; and if it ſerv'd either to teſtifie a ſincere humility and charity in them, or to improve thoſe excellent graces in others, it might paſs for no unuſeful ceremony.

Saturday April 3.

We went about midday to ſee the function of the *Holy Fire*. This is a ceremony kept up by the Greeks, and Armenians, upon a perſwaſion, that every Eaſter Eve, there is a Miraculous Flame, deſcends from Heaven into the holy Sepulcher, and kindles all the Lamps and Candles there, as the Sacrifice was burnt at the prayers of *Elijah*. 1 *Kings* 18.

Coming to the Church of the holy Sepulcher, we found it crowded with a numerous and diſtracted Mob, making a hideous clamour very unfit for that ſacred place, and better becoming Bacchanals than Chriſtians. Getting with ſome ſtruggle thro' this crowd, we went up into the Gallery on that ſide of the Church next the Latin Convent: whence we could diſcern all that paſs'd in this religious frenzy.

They began their diſorders by running round the holy Sepulcher with all their might and ſwiftneſs, crying out as they went, *Huia*, which ſignifies *this is he*, or *this is it*: an expreſſion by which they aſſert the verity of the Chriſtian

Chriſtian Religion. After they had by theſe vertiginous circulations and clamours turn'd their heads, and inflam'd their madneſs, they began to act the moſt antick tricks, and poſtures, in a thouſand ſhapes of diſtraction. Sometimes they drag'd one another along the floor all round the Sepulcher; ſometimes they ſet one man upright on another's ſhoulders, and in this poſture march'd round; ſometimes they took men with their heels upward, and hurry'd them about in ſuch an undecent manner as to expoſe their Nuditys; ſometimes they tumbled round the Sepulcher, after the manner of tumblers on the ſtage: in a word, nothing can be imagin'd more rude or extravagant than what was acted upon this occaſion.

In this tumultuous frantick humour they continued from twelve till four of the Clock, the reaſon of which delay was, becauſe of a Suit that was then in debate before the Cadi betwixt the Greeks and Armenians. The former endeavouring to exclude the latter from having any ſhare in this Miracle. Both parties having expended (as I was inform'd) five thouſand Dollars between them. In this fooliſh Controverſy, the Cadi at laſt gave ſentence; that they ſhould enter the holy Sepulcher together, as had been uſual at former times. Sentence being thus given, at four of the Clock both Nations went on with their ceremony. The Greeks firſt ſet out, in a proceſſion round the holy Sepulcher, and immediatly at their heels follow'd the Armenians. In this order they compaſs'd the holy Sepulcher thrice, having produc'd all their Gallantry of Standards, Streamers, Crucifixes, and Embroider'd Habits upon this occaſion.

Toward the end of this proceſſion, there was a Pigeon came fluttering into the Cupola over the Sepulcher; at ſight of which, there was a greater ſhout and clamour than before. This Bird, the Latins told us was purpoſely let fly by the Greeks, to deceive the people into an opinion that it was a viſible deſcent of the holy Ghoſt.

The proceſſion being over, the Suffragan of the Greek Patriarch (he being himſelf at *Conſtantinople*) and the Prin-

Principal Armenian Biſhop approach'd to the door of the Sepulcher, and cutting the ſtring with which it was faſtned and ſeal'd, enter'd in; all the Candles and Lamps within having been before extinguiſh'd, in the preſence of the Turks, and other witneſſes. The exclamations were doubled, as the Miracle drew nearer to it's accompliſhment, and the people preſs'd with ſuch vehemence toward the door of the Sepulcher, that it was not in the power of the Turks, ſet to guard it, with the ſevereſt drubs to keep them off. The cauſe of their preſſing in this manner, is the great deſire they have, to light their Candles at the holy Flame, as ſoon as it is firſt brought out of the Sepulcher: it being eſteem'd the moſt ſacred and pure, as coming immediatly from Heaven.

The two Miracle Mongers had not been above a minute in the holy Sepulcher, when the glimmering of the holy Fire was ſeen, or imagin'd to appear, thro' ſome chinks of the door, and certainly Bedlam it ſelf never ſaw ſuch an unruly tranſport, as was produc'd in the Mob at this ſight.

Immediatly after out came the two Prieſts, with blazing Torches in their hands, which they held up at the door of the Sepulcher, while the people throng'd about with inexpreſſible ardour: every one ſtriving to obtain a part of the firſt, and pureſt Flame. The Turks in the mean time, with huge Clubs, laid them on without mercy: but all this could not repel them, the exceſs of their tranſport making them inſenſible of pain. Thoſe that got the Fire applied it immediatly to their Beards, Faces, and Boſoms, pretending that it would not burn like an Earthly Flame. But I plainly ſaw none of them could endure this experiment long enough to make good that pretention.

So many hands being employ'd, you may be ſure, it could not be long before innumerable Tapers were lighted. The whole Church, Gallerys, and every place ſeem'd inſtantly to be in a Flame, and with this Illumination the ceremony ended.

It muſt be own'd that thoſe two within the Sepulcher, perform'd

perform'd their part with great quickneſs, and dexterity. But the behaviour of the Rabble, without very much diſcredited the Miracle. The Latins take a great deal of pains to expoſe this ceremony; as a moſt ſhameful impoſture, and a ſcandal to the Chriſtian Religion: perhaps out of envy that others ſhould be maſters of ſo gainful a buſineſs. But the Greeks and Armenians pin their Faith upon it, and make their Pilgrimages chiefly upon this motive, and 'tis the deplorable unhappineſs of their Prieſts, that having acted the cheat ſo long already, they are forc'd now to ſtand to it, for fear of endangering the Apoſtacy of their people.

Going out of the Church, after the rout was over, we ſaw ſeveral people gather'd about the ſtone of Unction: who having got a good ſtore of Candles, lighted with the holy Fire, were employ'd in dawbing pieces of Linnen with the wicks of them and the melting wax, which pieces of Linnen were deſign'd for Winding ſheets: and 'tis the opinion of theſe poor people, that if they can but have the happyneſs, to be buried in a ſhroud ſmutted with this Celeſtial Fire, it will certainly ſecure them from the Flames of Hell.

Sunday April 4.

This day being our Eaſter, we did not go abroad to viſit any places, the time requiring an employment of another nature.

Monday April 5.

This morning we went to ſee ſome more of the Curioſities which had been yet unviſited by us. The firſt place we came to that which they call St. *Peter*'s Priſon, from which he was deliver'd by the Angel, *Acts* 12. It is cloſe by the Church of the holy Sepulcher, and ſtill ſerves for it's Primitive uſe. About the ſpace of a furlong from thence we came to an old Church, held to have been built by *Helena*, in the place where ſtood the Houſe of *Zebedee*. This is in the hands of the Greeks, who tell you, that

Zebedee being a fiſherman was wont to bring fiſh from *Joppa* hither, and to vend it at this place. Not far from hence we came to the place where they ſay ſtood anciently the Iron Gate, which open'd to *Peter* of it's own accord. A few ſteps farther is the ſmall Church built over the Houſe of *Mark*, to which the *Apoſtle* directed his courſe, after his miraculous Goal delivery. The Syrians (who have this place in their cuſtody) pretend to ſhew you the very window at which *Rhoda* look'd out, while *Peter* knock'd at the door. In the Church they ſhew a Syriack Manuſcript, of the new Teſtament in Folio pretended to be eight hundred and fifty two years old, and a little ſtone Font uſed by the *Apoſtles* themſelves in baptizing. About one hundred and fifty paces farther in the ſame ſtreet is that which they call the Houſe of St. *Thomas*, converted formerly into a Church, but now a Moſque. Not many paces farther is another ſtreet croſſing the former, which leads you on the right hand to the place, where they ſay our Lord appear'd, after his Reſurrection, to the three *Marys*, *Mat.* 28. 9. Three *Marys* the Fryars tell you, tho' in that place of St. *Matthew* mention is made but of two. The ſame ſtreet carries you on the left hand to the Armenian Convent. The Armenians have here a very large and delightful ſpace of ground: their Convent, and Gardens taking up all that part of *Mount Sion*, which is within the Walls of the City. Their Church is built over the place, where they ſay St. *James* the Brother of *John* was Beheaded. *Acts* 12. 2. In a ſmall Chapel on the North ſide of the Church is ſhewn the very place of his decollation. In this Church are two Altars ſet out with extraordinary ſplendour, being deck'd with rich Miters, Embroider'd Copes, Croſſes both Silver and Gold, Crowns, Chalices, and other Church Utenſils without number. In the middle of the Church is a Pulpit made of Tortoiſe-ſhell, and Mother of Pearl, with a beautiful Canopy, or Cupola over it, of the ſame Fabrick. The Tortoiſe-ſhell and Mother of Pearl are ſo exquiſitly mingled, and inlaid in each other, that the work far exceeds the materials. In a

kind of Anti-Chapel to this Church, there are laid up on one ſide of an Altar three large rough ſtones, eſteem'd very pretious: as being one of them the ſtone upon which *Moſes* caſt the two Tables, when he broke them, in Indignation, at the Idolatry of the *Iſraelites*: the other two being brought, one from the place of our Lord's Baptiſm, the other from that of his Transfiguration.

Leaving this Convent, we went a little farther to another ſmall Church which was likewiſe in the hands of the Armenians. This is ſuppos'd to be Founded in the place where *Annas*'s Houſe ſtood. Within the Church not far from the door, is ſhewn a hole in the Wall, denoting the place, where one of the Officers of the high Prieſt, ſmote our Bleſſed Saviour. *John* 18. 22. The Officer, by whoſe impious hand that buffet was given, the Fryars will have to be the ſame *Malchus*, whoſe ear, our Lord had heal'd. In the Court before this Chapel is an Olive Tree, of which it is reported, that Chriſt was chain'd to it for ſome time by order of *Annas* to ſecure him from eſcaping.

From the Houſe of *Annas* we were conducted out of *Sion* Gate which is near adjoyning to that which they call the Houſe of *Cajaphas*; where is another ſmall Chapel belonging alſo to the Armenians. Here under the Altar they tell us is depoſited that very ſtone which was laid to ſecure the door of our Saviour's Sepulcher. *Mat.* 27. 60. It was a long time kept in the Church of the Sepulcher; but the Armenians not many years ſince, ſtole it from thence by a ſtratagem, and convey'd it to this place. The ſtone is two yards and a quarter long, high one yard, and broad as much. It is plaiſter'd all over, except in five or ſix little places where it is left bare, to receive the immediate kiſſes, and other devotions of Pilgrims. Here is likewiſe ſhewn a little Cell ſaid to have been our Lord's Priſon till the morning, when he was carryed from hence before *Pilate*, and alſo the place where *Peter* was frighted into a denial of his Maſter.

A little farther without the Gate is the Church of the *Cœna-*

Cœnaculum: where they ſay Chriſt inſtituted his laſt Supper. It is now a Moſque, and not to be ſeen by Chriſtians. Near this is a Well, which is ſaid to mark out the place at which the *Apoſtles* divided from each other, in order to go every man to his ſeveral Charge, and cloſe by the Well are the ruins of a Houſe in which the Bleſſed Virgin is ſuppos'd to have breath'd her laſt. Going Eaſtward a little way down the Hill, we were ſhewn the place where a Jew arreſted the Corps of the Bleſſed Virgin as ſhe was carry'd to her Interment; for which impious preſumtion, he had his hand wither'd wherewith he had ſeiz'd the Bier. About as much lower in the middle of the Hill, they ſhew you the Grot, in which St. *Peter* wept ſo bitterly for his inconſtancy to his Lord.

We extended our Circuit no farther at this time: but enter'd the City again at *Sion* Gate. Turning down as ſoon as we had enter'd on the right hand, and going about two furlongs cloſe by the City Wall, we were had into a Garden, lying at the foot of *Mount Moriah*, on the South ſide. Here we were ſhewn ſeveral large Vaults, annext to the Mountain on this ſide, and running at leaſt fifty yards under ground. They were built in two Iſles Arch'd at top with huge firm ſtone, and ſuſtain'd with tall Pillars conſiſting each of one ſingle ſtone and two yards in diameter. This might poſſibly be ſome under ground work made to enlarge the Area of the Temple. For *Joſephus* ſeems to deſcribe ſome ſuch work as this erected over the Valley on this ſide of the Temple, *Ant. Jud. Lib.* 15. *Cap. ult.*

From theſe Vaults, we return'd toward the Convent. In our way, we paſs'd thro' the Turkiſh *Bazars*, and took a view of the beautiful Gate of the Temple. But we could but juſt view it in paſſing, it not being ſafe to ſtay here long by reaſon of the ſuperſtition of the Turks.

Tueſday April 6.

The next morning we took another progreſs about the City. We made our Exit at *Bethlehem* Gate, and turning

down on the left hand under the Caſtle of the *Piſans*, came in about a furlong and half to that which they call *Bathſheba*'s Pool. It lies at the bottom of *Mount Sion*, and is ſuppos'd to be the ſame in which *Bathſheba* was waſhing her ſelf, when *David* ſpied her from the Terrace of his Pallace. But others refer this accident to another leſſer Pool, in a Garden juſt within *Bethlehem* Gate, and perhaps both opinions are equally in the right.

A little below this Pool begins the Valley of *Hinnom*: on the Weſt ſide of which is the place call'd Anciently the *Potters Field*, and afterwards the *Field of Blood*, from it's being purchas'd with the pieces of Silver which were the price of the Blood of Chriſt; but at preſent, from that veneration which it has obtain'd amongſt Chriſtians, it is call'd *Campo Sancto*. It is a ſmall plat of ground not above thirty yards long, and about half as much broad. One moity of it is taken up by a ſquare Fabrick twelve yards high, built for a Charnel Houſe. The Corpſes are let down into it from the top, there being five holes left open for that purpoſe, looking down thro' theſe holes we could ſee many bodys under ſeveral degrees of decay: from which it may be conjectur'd, that this grave does not make that quick diſpatch with the Corpſes committed to it, which is commonly reported. The Armenians have the command of this burying place, for which they pay the Turks a Rent of one Zequin a day. The Earth is of a chalky ſubſtance hereabouts.

A little below the *Campo Sancto* is ſhewn an intricate Cave or Sepulcher conſiſting of ſeveral Rooms one within another, in which the *Apoſtles* are ſaid to have hid themſelves, when they forſook their Maſter, and fled. The entrance of the Cave diſcovers ſigns of it's having been adorn'd with Painting in ancient times.

A little farther the Valley of *Hinnom* terminates, that of *Jehoſaphat* running croſs the mouth of it. Along the bottom of this latter Valley runs the Brook *Cedron*, a Brook in Winter time, but without the leaſt drop of water in it all the time we were at *Jeruſalem*.

In

In the Valley of *Jehoſaphat*, the firſt thing you are carry'd to is the Well of *Nehemiah*, ſo call'd becauſe reputed to be the ſame place from which that reſtorer of *Iſrael* recovered the fire of the Altar, after the Babyloniſh Captivity, 2 *Mac.* 1. 19. A little higher in the Valley, on the left hand, you come to a Tree, ſuppos'd to mark out the place where the *Evangelical Prophet* was ſawn aſunder. About one hundred paces higher on the ſame ſide is the Pool of *Siloam*. It was anciently dignified with a Church built over it. But when we were there, a Tanner made no ſcruple to dreſs his hides in it. Going about a furlong farther on the ſame ſide, you come to the Fountain of the *Bleſſed Virgin*, ſo called, becauſe ſhe was wont (as is reported) to reſort hither for water; but at what time and upon what occaſions, it is not yet agreed. Over againſt this Fountain on the other ſide of the Valley, is a Village call'd *Siloe*. In which *Solomon* is ſaid to have kept his ſtrange wives, and above the Village is a Hill call'd the *Mountain of Offence*; becauſe there *Solomon* built the high places mention'd 1 *Kings* 11. 7. his wives having perverted his wife heart, to follow their Idolatrous Abominations in his declining years. On the ſame ſide and not far diſtant from *Siloe*, they ſhew another *Aceldama* or *Field of Blood*, ſo call'd, becauſe there it was, that *Judas* by the juſt judgment of God, met with his compounded death. *Mat.* 27. 5. *Acts* 1. 18, 19. A little farther on the ſame ſide of the Valley, they ſhew'd us ſeveral Jewiſh Monuments. Amongſt the reſt there are two noble Antiquities, which they call the Sepulcher of *Zachary* and the Pillar of *Abſolom*. Cloſe by the latter is the Sepulcher of *Jehoſaphat* from which the whole Valley takes it's name.

Upon the edge of the Hill on the oppoſite ſide of the Valley, there runs along in a direct line, the Wall of the City. Near the corner of which there is a ſhort end of a Pillar, jetting out of the Wall. Upon this Pillar, the Turks have a tradition that *Mahomet* ſhall ſit in Judgment, at the laſt day, and that all the World ſhall be gathered together

together in the Valley below, to receive their doom from his mouth. A little farther Northward is the Gate of the Temple. It is at preſent wall'd up, becauſe the Turks here, have a Prophecy, that their deſtruction ſhall enter at that Gate, the completion of which prediction, they endeavour by this means to prevent. Below this Gate, in the bottom of the Valley is a broad hard ſtone, diſcovering ſeveral impreſſions upon it, which you may Fancy to be Footſteps. Theſe the Fryars tell you are prints made by our Bleſſed Saviour's Feet, when after his Apprehenſion he was hurried violently a way to the Tribunal of his Blood-thirſty perſecutors.

From hence, keeping ſtill in the bottom of the Valley you come in a few paces to a place, which they call the Sepulcher of the *Bleſſed Virgin.* It has a magnificent deſcent down into it of forty ſeven ſtairs: On the right hand, as you go down is the Sepulcher of St. *Anna*, the Mother, and on the left that of St. *Joſeph* the Husband of the Bleſſed Virgin.

Having finiſh'd our viſit to this place, we went up the Hill toward the City. In the ſide of the aſcent, we were ſhewn a broad ſtone on which they ſay St. *Stephen* ſuffer'd Martyrdom; and not far from it, is a Grot into which they tell you the outragious Jewiſh Zealots caſt his Body, when they had ſatiated their fury upon him. From hence we went immediatly to St. *Stephen*'s Gate, ſo call'd from it's Vicinity to this place of the Protomartyrs ſuffering; and ſo return'd to our Lodging.

Wedneſday April 7.

The next morning we ſet out again, in order to ſee the Sanctuaries, and other viſitable places upon *Mount Olivet.* We went out at St. *Stephen*'s Gate, and croſſing the Valley of *Jehoſaphat*, began immediatly to aſcend the Mountains being got about two thirds of the way up, we came to certain Grotto's cut with intricate windings and Caverns under ground. Theſe are call'd the Sepulchers of the *Prophets.* A little higher up are twelve Arch'd Vaults under

under ground ſtanding ſide by ſide; theſe were built in memory of the twelve *Apoſtles* who are ſaid to have compil'd their Creed in this place. Sixty paces higher you come to the place, where they ſay Chriſt utter'd his Prophecy concerning the final deſtruction of *Jeruſalem*. *Mat.* 2. 4. And a little on the right hand of this, is the place where they ſay he dictated a ſecond time the *Pater noſter* to his Diſciples. *Luke* 11. 1, 2. Somewhat higher is the Cave of St. *Pelagia*, and as much more above that a Pillar, ſignifying the place where an Angel gave the Bleſſed Virgin three days warning of her Death: at the top of the Hill, you come to the place of our Bleſſed Lord's Aſcenſion. Here was anciently a large Church, built in honour of that glorious Triumph. But all that now remains of it is only an octogonal Cupola, about eight yards in diameter, ſtanding as they ſay over the very place, where were ſet the laſt Footſteps of the Son of God here on Earth. Within the Cupola there is ſeen, in a hard ſtone, as they tell you, the print of one of his Feet. Here was alſo that of the other Foot ſometime ſince; but it has been remov'd from hence by the Turks into the great Moſque upon *Mount Moriah*. This Chapel of the Aſcenſion the Turks have the Cuſtody of, and uſe it for a Moſque. There are many other holy places about *Jeruſalem*, which the Turks pretend to have a veneration for, equally with the Chriſtians, and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's ſake, and to the end that they may exact money from the Chriſtians for admiſſion into them, I will not determine.

About two furlongs from this place Northward, is the higheſt part of *Mount Olivet*, and upon that was anciently erected an high Tower; in memory of that Apparition of the two Angels to the Apoſtles. After our Bleſſed Lord's Aſcenſion *Acts* 1. 10, 11. from which the Tower it ſelf had the name given it of *Viri Galilæi*! This ancient Monument remain'd till about two years ſince, when it was demoliſh'd by a Turk, who had bought the Field in which

it

it ſtood, but nevertheleſs you have ſtill from the natural height of the place, a large proſpect of *Jeruſalem*, and the adjacent Country and of the dead Sea, &c.

From this place we deſcended the Mount again by another Road. At about the midway down they ſhew you the place where Chriſt beheld the City and wept over it. *Luke* 19. 41. Near the bottom of the Hill is a great ſtone upon which, you are told, the Bleſſed Virgin let fall her girdle after her Aſſumption, in order to convince St. *Thomas*, who, they ſay, was troubled with a fit of his old Incredulity upon this occaſion. There is ſtill to be ſeen a ſmall winding channel upon the ſtone, which they will have to be the impreſſion made by the girdle when it fell, and to be left for the conviction of all ſuch as ſhall ſuſpect the truth of their ſtory of the Aſſumption.

About twenty yards lower they ſhew you *Gethſemane* an even plat of ground, not above fifty ſeven yards ſquare, lying between the foot of *Mount Olivet* and the brook *Cedron*. It is well planted with Olive Trees, and thoſe of ſo old a growth, that they are believ'd to be the ſame that ſtood here in our Bleſſed Saviour's time. In vertue of which perſwaſion, the Olives, and Olive ſtones, and Oyl which they produce, became an excellent commodity in *Spain*. But that theſe Trees cannot be ſo ancient as is pretended, is evident from what *Joſephus* teſtifies *Lib.* 7. *Bell. Jud. Cap.* 15. and in other places. *viz.* that *Titus* in his Siege of *Jeruſalem*, cut down all the Trees within about one hundred furlongs of *Jeruſalem*; and that the Souldiers were forced to fetch wood ſo far for making their Mounts when they Aſſaulted the Temple.

At the upper corner of the Garden is a flat naked ledge of Rock, reputed to be the place, on which the Apoſtles, *Peter*, *James*, and *John*, fell a ſleep during the Agony of our Lord. And a few paces from hence is a Grotto ſaid to be the place in which Chriſt underwent that bitter part of his Paſſion.

About eight paces from the place where the Apoſtles ſlept, is a ſmall ſhred of ground twelve yards long, and

one

one broad, ſuppos'd to be the very path on which the Traitor *Judas* walk'd up to Chriſt, ſaying, *hail Maſter and kiſſed him*. This narrow path is ſeparated by a Wall out of the midſt of the Garden, as a *Terra damnata*, a work the more remarkable, as being done by the Turks, who as well as Chriſtians deteſt the very ground, on which was acted ſuch an infamous treachery.

From hence we croſs'd the brook *Cedron* cloſe by the reputed Sepulcher of the Bleſſed Virgin, and entring at St. *Stephen*'s Gate return'd again to the Convent.

Thurſday April 8.

We went to ſee the Palace of *Pilate*, I mean the place where they ſay it ſtood, for now an ordinary Turkiſh Houſe poſſeſſes it's room. It is not far from the Gate of St. *Stephen*, and borders upon the Area of the Temple on the North ſide. From the Terrace of this Houſe you have a fair proſpect of all the place where the Temple ſtood, indeed the only good proſpect, that is allow'd you of it, for there is no going within the borders of it, without forfeiting your Life, or which is worſe your Religion. A fitter place for an Auguſt building could not be found in the whole World than this Area. It lies upon the top of *Mount Moriah* over againſt *Mount Olivet*, the Valley of *Jehoſaphat* lying between both Mountains. It is, as far as I could compute by walking round it without, five hundred and ſeventy of my paces in length, and three hundred and ſeventy in breadth, and one may ſtill diſcern marks of the great labour that it coſt, to cut away the hard Rock, and to level ſuch a ſpatious Area upon ſo ſtrong a Mountain. In the middle of the Area ſtands at preſent a Moſque of an octagonal figure, ſuppos'd to be built upon the ſame ground, where anciently ſtood the *Sanctum Sanctorum*. It is neither eminent for it's largeneſs nor it's ſtructure, and yet it makes a very ſtately figure, by the ſole advantage of it's ſituation.

In this pretended Houſe of *Pilate* is ſhewn the Room in which Chriſt was mock'd with the enſigns of Royalty

and buffeted by the Souldiers. At the coming out of the Houſe is a deſcent, where was anciently the *Scala Sancta*. On the other ſide of the ſtreet (which was anciently part of the Palace alſo) is the Room where they ſay our Lord was ſcourged. It was once us'd for a Stable by the Son of a certain *Baſſa* of *Jeruſalem*: but preſently upon this profanation they ſay there came ſuch a mortality amongſt his Horſes, as forc'd him to reſign the place: by which means it was redeem'd from that ſordid uſe; but nevertheleſs, when we were there, it was no better than a Weavers ſhop. In our return from *Pilate*'s Palace, we paſs'd along the *Dolorous way*, in which walk, we were ſhewn in order: firſt, the place where *Pilate* brought our Lord forth, to preſent to the people, with this myſtick ſaying, *Behold the Man*! ſecondly, where Chriſt fainted thrice, under the weight of his Croſs: thirdly, where the Bleſſed Virgin ſwoon'd away at ſo tragical a ſpectacle: fourthly, where St. *Veronica* preſented to him the handkerchief to wipe his bleeding Brows: fifthly, where the Souldiers compell'd *Simon* the *Cyrenian* to bear his Croſs: all which places I need only to name.

Friday April 9.

We went to take a view of that which they call the Pool of *Bethesda*. It is one hundred and twenty paces long, and forty broad, and at leaſt eight deep, but void of water. At it's Weſt end it diſcovers ſome old Arches, now damm'd up. Theſe ſome will have to be the five Porches in which ſate that Multitude, of lame, halt, and blind, *John 5*. but the miſchief is, inſtead of five there are but three of them. This Pool is contiguous on one ſide to St. *Stephen*'s Gate, on the other to the Area of the Temple.

From hence we went to the Convent or Nunnery of St. *Ann*. The Church here is large, and entire, and ſo are part of the Lodgings, but both are deſolate and neglected. In a Grotto under the Church is ſhewn the place, where they ſay the Bleſſed Virgin was Born. Near this Church they ſhew the *Phariſees* Houſe, where *Mary Magdalen* exhibited

exhibited thoſe admirable evidences of a penitent affection towards our Saviour: *waſhing his feet with her tears, and wiping them with her hair, Luke* 7. 38. This place alſo has been anciently dignified with holy buildings, but they are now neglected.

This was our mornings work. In the afternoon we went to ſee *Mount Gihon*, and the Pool of the ſame name. It lies about two furlongs without *Bethlehem* Gate Weſtward. It is a ſtately Pool, one hundred and ſix paces long and ſixty ſeven broad, and lin'd with wall and plaiſter, and was, when we were there, well ſtor'd with water.

Saturday April 10.

We went to take our leaves of the holy Sepulcher, this being the laſt time, that it was to be open'd this Feſtival.

Upon this finiſhing day, and the night following, the Turks allow free admittance, for all people, without demanding any fee for entrance as at other times; calling it a day of Charity. By this promiſcuous Licence, they let in not only the poor, but, as I was told, the lew'd and vicious alſo: who come hither to get convenient opportunity for proſtitution, prophaning the holy places in ſuch a manner (as it is ſaid) that they were not worſe defil'd even then when the Heathens here celebrated their *Aphrodiſia.*

Sunday April 11.

Now began the Turks *Byram* (that is the Feaſt which they celebrate after their Lent, call'd by them *Ramadam*) this being a time of great Libertiniſm amongſt the Rabble, we thought it prudent to confine our ſelves to our Lodgings for ſome time, to the end that we might avoid ſuch Inſolencys as are uſual in ſuch times of publick Feſtivity. Our confinement was the leſs incommodious becauſe there was hardly any thing, either within or about the City, which we had not already viſited.

Monday April 12. *Tueſday April* 13.

We kept cloſe to our Quarters, but however not in idleneſs: the time being now come, when we were to

contrive, and provide things in order for our departure. We had a bad account from all hands, of the Countrys being more and more embroyl'd by the Arabs: which made us ſomewhat unreſolv'd what way and method to take for our return. But during our ſuſpence it was told us that the Moſolem was likewiſe upon his return to his Maſter, the *Baſſa* of *Tripoli*: upon which intelligence we reſolv'd, if poſſible, to joyn our ſelves to his Company.

Wedneſday April 14.

We went with a ſmall preſent in our hands to wait upon the Moſolem; in order to enquire the time of his departure, and acquaint him with our deſire to go under his protection. He aſſur'd us of his ſetting out the next morning, ſo we immediatly took our leaves in order to prepare our ſelves for accompanying him.

I was willing before our departure to meaſure the Circuit of the City; ſo taking one of the Fryars with me, I went out in the afternoon, in order to pace the Walls round. We went out at *Bethlehem* Gate, and proceeding on the right hand came about to the ſame Gate again. I found the whole City 4630 paces in Circumference, which I computed thus.

	Paces
From *Bethlehem* Gate to the corner on the right hand	400
From that corner to *Damaſcus* Gate	680
From *Damaſcus* Gate to *Herods*	380
From *Herod*'s Gate to *Jeremiah*'s Priſon	150
From *Jeremiah*'s Priſon to the corner next the Valley of *Jehoſaphat*	225
From that corner to St. *Stephen*'s Gate	385
From St. *Stephen*'s Gate to the *Golden* Gate	240
From the *Golden* Gate to the corner of the Wall	380
From that corner to the *Dung* Gate	470
From the *Dung* Gate to *Sion* Gate	605
From *Sion* Gate to the corner of the Wall	215
From that corner to *Bethlehem* Gate	500
In all, paces	4630

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The reduction of my paces to yards, is by caſting away a tenth part. Ten of my paces making nine yards, by which reckoning the 4630 paces amount to 4167 yards, which make juſt two miles and a half.

Thurſday April 15.

This morning our Diplomata were preſented us by the Father Guardian, to certifie our having viſited all the holy places, and we preſented the Convent fifty Dollars a Man, as a gratuity for their trouble, which offices having paſt betwixt us we took our leaves.

We ſet out together with the Moſolem, and proceeding in the ſame Road, by which we came, lodged the firſt night at *Kane Leban.* But the Moſolem left us here, and continued his ſtage as far as *Naploſa*, ſo we ſaw him no more. The Country people were now every where at plough in the Fields, in order to ſow Cotton. 'Twas obſervable that in ploughing they us'd Goads of an extraordinary ſize. Upon meaſuring of ſeveral, I found them about eight foot long, and at the bigger end ſix inches in circumference. They were arm'd at the leſſer end with a ſharp prickle for driving the Oxen, and at the other end with a ſmall ſpade, or paddle of Iron, ſtrong and maſſy for cleanſing the Plough from the clay, that encumbers it in working. May we not from hence conjecture, that it was with ſuch a Goad as one of theſe that *Shamgar* made that prodigious ſlaughter related of him. *Jud. Cap.* 3. *v.* 31? I am confident that whoever ſhould ſee one of theſe Inſtruments, would judge it to be a weapon, not leſs fit, perhaps fitter than a ſword for ſuch an Execution. Goads of this ſort I ſaw always us'd hereabouts, and alſo in *Syria*, and the reaſon is, becauſe the ſame ſingle perſon both drives the Oxen, and alſo holds and manages the Plough, which makes it neceſſary to uſe ſuch a Goad, as is above deſcrib'd; to avoid the encumbrance of two Inſtruments.

Friday April 16.

Leaving *Kane Leban*, we proceeded ſtill in our former Road, and paſſing by *Naploſa*, and *Samaria*, we came to the

the Fountain *Selee*, and there took up our Lodging this night.

Saturday April 17.

The next morning we continued on in the ſame Road that we Travell'd when outward bound, till we came to *Caphar Arab*. At this place we left our former way, and inſtead of turning off on the left hand to go for *Acra*, we kept our courſe ſtraight forwards, reſolving to croſs directly athwart the Plain of *Eſdraelon*, and to viſit *Nazareth*.

Proceeding in this courſe from *Caphar Arab*, we came in about half an hour to *Jeneen*. This is a large old Town, on the skirts of *Eſdraelon*: it has in it an old Caſtle, and two Moſques, and is the chief reſidence of the *Emir Chibly*. Here we were accoſted with a Command from the *Emir* not to advance any farther, till he ſhould come in perſon, to receive of us his Caphars. This was very unwelcome news to us, who had met with a tryal of his civility before. But however we had no remedy, and therefore thought it beſt to comply as contentedly as we could. Having been kept thus in ſuſpence from two in the morning till Sun ſet, we then receiv'd an order from the Prince, to pay the Caphar, to an Officer, whom he ſent to receive it, and diſmiſs us.

Having receiv'd this Licence, we made all the haſt we could, to diſpatch the Caphar, and to get clear of theſe Arabs. But notwithſtanding all our diligence, it was near midnight before we could finiſh. After which we departed, and entring immediatly into the Plain of *Eſdraelon* Travell'd over it all night, and in ſeven hours reach'd it's other ſide. Here we had a very ſteep and Rocky aſcent, but however in half an hour we maſter'd it, and arriv'd at *Nazareth*.

Sunday April 18.

Nazareth is at preſent only an inconſiderable Village, ſituate in a kind of round Concave Valley, on the top of an

an high Hill. We were entertain'd at the Convent, built over the place of the Annunciation. At this place are as it were immured ſeven or eight Latin Fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are abſolute Lords of all the Country.

We went in the afternoon to viſit the Sanctuary of this place. The Church of *Nazareth* ſtands in a Cave, ſuppos'd to be the place, where the Bleſſed Virgin receiv'd that joyful meſſage of the Angel, *Hail thou that art highly favoured* &c. *Luke* 1. 28. It reſembles the figure of a Croſs. That part of it that ſtands for the Tree of the Croſs is fourteen paces long and ſix over, and runs directly into the Grot, having no other Arch over it at top but that of the natural Rock. The traverſe part of the Croſs is nine paces long and four broad, and is built athwart the mouth of the Grot. Juſt at the ſection of the Croſs are erected two Granite Pillars, each two foot, and one inch diameter, and about three foot diſtance from each other. They are ſuppos'd to ſtand on the very places, one, where the Angel, the other, where the Bleſſed Virgin ſtood at the time of the Annunciation. Of theſe Pillars, the innermoſt being that of the Bleſſed Virgin, has been broke away by the Turks, in expectation of finding Treaſure under it, ſo that eighteen inches length of it is clean gone, between the Pillar and it's Pedeſtal. Nevertheleſs it remains erect; tho', by what art it is ſuſtain'd, I could not diſcern. It touches the roof above, and is probably hang'd upon that: unleſs you had rather take the Fryars account of it, *viz.* that it is ſupported by a Miracle.

After this we went to ſee the Houſe of *Joſeph*, being the ſame, as they tell you, in which the Son of God liv'd, for near thirty years, in ſubjection to man, *Luke* 2. 51. Not far diſtant from hence they ſhew you the Synagogue, where our Bleſſed Lord Preach'd that Sermon *Luke* 4. by which he ſo exaſperated his Country-men. Both theſe places lye North Weſt from the Convent, and were anciently dignified each with a handſome Church, but theſe Monuments of Queen *Helena*'s Piety are now in ruins.

Monday

Monday April 19.

This day we deſtin'd for viſiting *Mount Tabor*, which ſtands two hours diſtance from *Nazareth* Eaſtward. It is a high Mount, round and beautiful, ſtanding by it ſelf in the Plain of *Galilee*, at a ſmall diſtance from the other Hills hereabouts.

It's being ſituated in ſuch a ſeparate manner has induc'd moſt Authors to conclude, that this muſt needs be that holy Mountain (as St. *Peter* ſtyles it 2 *Pet.* 1. 18.) which was the place of our Bleſſed Lord's Transfiguration related *Mat.* 17. *Mark* 9. There you read that Chriſt took with him *Peter*, *James*, and *John*, into a Mountain apart; from which deſcription they infer that the Mountain there ſpoke of can be no other than *Tabor*. The concluſion may poſſibly be true, but the argument us'd to prove it ſeems incompetent: becauſe the term κατ' ἰδίαν or apart, moſt likely relates to the withdrawing and retirement of the perſons there ſpoken of; and not the ſituation of the Mountain.

After a very laborious aſcent which took up near an hour, we reach'd the higheſt part of the Mountain. It has a plain Area at top, moſt fertile, and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This Area is enclos'd with Trees on all parts, except toward the South. It was anciently inviron'd with Walls, and Trenches, and other Fortifications, of which it exhibits many remains at this day.

In this Area there are in ſeveral places Ciſterns of good water, but thoſe which are moſt devoutly viſited, are three contiguous Grotto's made to repreſent the three Tabernacles which St. *Peter* propos'd to erect in the aſtoniſhment that poſſeſt him at the glory of the Transfiguration. *Lord* (ſays he) *it is good for us to be here*; *let us make three Tabernacles, one for thee*, &c.

I cannot forbear to mention in this place, an Obſervation, which is very obvious to all that viſit the *Holy-Land*. *viz.* that almoſt all paſſages, and hiſtories related in the

Mount Tabor *Pag. 112.*

1. Naim. 2. Endor. 3. Mount Hermon. 4. The mountains of Gilboa. 5. The mountains of Samaria. 6. The river Kishon. 7. The Plain of Esdraelon. 8. valley of Iezrael.

Goſpel, are repreſented by them that undertake to ſhew, where every thing was done, as having been done moſt of them in Grottos, and that even in ſuch caſes, where the condition and circumſtances of the actions themſelves, ſeem to require places of another nature.

Thus if you would ſee the place where St. *Ann* was deliver'd of the Bleſſed Virgin, you are carried to a Grotto: if the place of the Annunciation, it is alſo a Grotto: if the place where the Bleſſed Virgin ſaluted *Elizabeth*; if that of the Baptiſt's; or that of our Bleſſed Saviour's Nativity; if that of the Agony; or that of St. *Peter's* Repentance; or that where the Apoſtles made the Creed; or this of the Transfiguration; all theſe places are alſo Grottos: and in a word, where-ever you go, you find almoſt every thing is repreſented as done under ground. Certainly Grottos were anciently held in great eſteem, or elſe they could never have been aſſign'd, in ſpight of all probability, for the places, in which were done ſo many various actions. Perhaps it was the Hermits way of living in Grottos from the fifth, or ſixth Century downward that has brought them ever ſince to be in ſo great reputation.

From the top of *Tabor* you have a proſpect, which, if nothing elſe, well rewards the labour of aſcending it. It is impoſſible for man's eys to behold a higher gratification of this nature. On the North Weſt you diſcern at a diſtance the Mediterranean, and all round you have the ſpatious and beautiful Plains of *Eſdraelon*, and *Galilee*, which preſent you with the view of ſo many places memorable for the reſort and Miracles of the Son of God.

At the bottom of *Tabor* Weſtward ſtands *Daberah*, a ſmall Village ſuppos'd by ſome to take it's name from *Deborah*, that famous Judge and Deliverer of *Iſrael*. Near this Valley is the Fountain of *Kiſhon*.

Not many leagues diſtant Eaſtward you ſee *Mount Hermon*, at the foot of which is ſeated *Nain*, famous for our Lord's raiſing the Widow's Son there; *Luke* 7. 14. and *Endor* the place where dwelt the Witch conſulted by *Saul*.

Turning a little Southward you have in view the high Mountains of *Gilboah*, fatal to *Saul* and his Sons.

Due Eaſt you diſcover the Sea of *Tiberias*, diſtant about one day's Journey; and cloſe by that Sea, they ſhew a ſteep Mountain, down which the Swine ran, and periſh'd in the waters. *Mat.* 8. 32.

A few points toward the North appears that which they call the *Mount of the Beatitudes*, a ſmall riſing, from which our Bleſſed Saviour deliver'd his Sermon in the 5. 6. 7. Chapters of St. *Matthew*. Not far from this little Hill is the City *Saphet*, ſuppos'd to be the ancient *Bethulia*. It ſtands upon a very eminent, and conſpicuous Mountain, and is ſeen far and near. May we not ſuppoſe that Chriſt alludes to this City in thoſe words of his Sermon, *Mat.* 5. 14. *A City ſet on a hill cannot be hid*? a conjecture which ſeems the more probable, becauſe our Lord in ſeveral places affects to illuſtrate his diſcourſe by compariſons, taken from objects that were then preſent before the eys of his Auditors. As when he bids them, *behold the fowls of the air* chap. 6. 16. *and the lillies of the field* ibid. v. 28.

From *Mount Tabor* you have likewiſe the ſight of a place, which they will tell you was *Dothaim*, where *Joſeph* was ſold by his Brethren: and of the Field, where our Bleſſed Saviour fed the Multitude, with a few loaves, and fewer fiſhes. But whether it was the place where de divided the five loaves, and two fiſhes, amongſt the five thouſand, *Mat.* 14. 16. &c. or the ſeven loaves amongſt the four thouſand, *Mat.* 15. 32. I left them to agree among themſelves.

Having receiv'd great ſatisfaction in the ſight of this Mountain, we return'd to the Convent, the ſame way that we came. After dinner we made another ſmall excurſion, in order to ſee that which they call the *Mountain of the Precipitation*: that is, the brow of the Hill from which the *Nazarites* would have thrown down our Bleſſed Saviour, being incens'd at his Sermon Preach'd to them, *Luke* 4. This Precipice is at leaſt half a league diſtant from

from *Nazareth* Southward. In going to it you croſs firſt over the Vale in which *Nazareth* ſtands: and then going down two or three furlongs in a narrow cleft between the Rocks, you there clamber up a ſhort, but difficult way on the right hand; at the top of which you find a great ſtone ſtanding on the brink of a Precipice: which is ſaid to be the very place, where our Lord was deſtin'd to be thrown down, by his enraged Neighbours, had he not made a Miraculous eſcape out of their hands. There are in the ſtone ſeveral little holes, reſembling the prints of fingers, thruſt into it. Theſe, if the Fryars ſay truth, are the impreſſes of Chriſt's fingers, made in the hard ſtone, whilſt he reſiſted the violence that was offer'd to him. At this place are ſeen two or three Ciſterns for ſaving water, and a few ruins; which is all that now remains of a Religious building Founded here by the Empreſs *Helena*.

Tueſday April 20.

The next morning we took our leaves of *Nazareth*, preſenting the Guardian five a piece, for his trouble and charge in entertaining us. We directed our courſe for *Acra*; in order to which, going at firſt Northward, we croſs'd the Hills that encompaſs the Vale of *Nazareth* on that ſide. After which we turn'd to the Weſtward, and paſs'd in view of *Cana* of *Galilee*; the place ſignaliz'd with the beginning of Chriſt's Miracles *John* 2. 11. In an hour and a half more we came to *Sepharia*; a place reverenc'd for being the reputed habitation of *Joachim* and *Anna*, the Parents of the Bleſſed Virgin. It had once the name of *Dioceſaria*, and was a place in good repute. But at preſent it is reduced to a poor Village, ſhewing only here and there a few ruins, to teſtifie it's ancient better condition. On the Weſt ſide of the Town ſtands good part of a large Church, built on the ſame place, where they ſay ſtood the Houſe of *Joachim* and *Anna*, it is fifty paces long and in breadth proportionable.

At *Sepharia* begins the delicious Plain of *Zabulon*, we were an hour and a half in croſſing it, and in an hour

Sunday April 25.

The next day we continued aſcending for three good hours, and then arriv'd at the higheſt ridge of the Mountain, where the Snow lay cloſe by the Road. We began immediatly to deſcend again on the other ſide, and in two hours came to a ſmall Village called *Meſhgarah*, where there guſhes out, at once from the ſide of the Mountain, a plentiful ſtream, which falling down into a Valley below makes a fine brook, and after a current of about two leagues, looſes it ſelf in a River called *Letane*.

At *Meſhgarah* there is a * Caphar demanded by the Druſes, who are the poſſeſſors of theſe Mountains. We were for a little while perplex'd by the exceſſive demand made upon us by the Caphar-men; but finding us obſtinate they deſiſted.

Having gone one hour beyond *Meſhgarah*, we got clear of the Mountain, and enter'd into a Valley called *Bucca*. The Valley is about two hours over, and in length extends ſeveral days Journey, lying near North Eaſt, and South Weſt. It is incloſed on both ſides with two parallel Mountains, exactly reſembling each other; the one that which we lately paſs'd over between this and *Sidon*, the other oppoſite againſt it toward *Damaſcus*. The former I take to be the true *Libanus*, the latter *Anti-Libanus*, which two Mountains are no where ſo well diſtinguiſh'd as at this Valley.

In the bottom of the Valley, there runs a large River called *Letane*. It riſes about two days Journey Northward, not far from *Balbeck*, and keeping it's courſe all down the Valley, falls at laſt into the River *Caſimir*, or (as it is erroneouſly called) *Eleutherus*.

Thus far our courſe had been Due Eaſt; but here we inclin'd ſome points toward the North. Croſſing obliquely over the Valley we came in half an hour to a Bridge over the River *Letane*. It conſiſts of five ſtone Arches, and is called *Kor Aren*, from a Village at a little diſtance, of

* Half *per* Frank, quarter *per* Servant.

the

the ſame name. At this Bridge we croſs'd the River, and having Travell'd about an hour and a half on it's bank, pitch'd our Tents there for this night. Our whole ſtage was eight hours.

Monday April 26.

The next morning we continued our oblique courſe over the Valley *Bucca.* In an hour we paſs'd cloſe by a ſmall Village call'd *Jib Jeneen,* and in three quarters of an hour more came to the foot of the Mountain, *Anti-Libanus.* Here we had an eaſy aſcent, and in half an hour paſs'd by, on our right hand, a Village call'd *Uzzi.* In three quarters of an hour more we arriv'd at *Ayta,* a Village of Chriſtians of the Greek Communion. At this laſt place the Road began to grow very Rocky and troubleſome: in which having Travell'd an hour, we arriv'd at a ſmall Rivulet call'd *Ayn Tentloe.* Here we enter'd into a narrow cleft between two Rocky Mountains, paſſing thro' which we arriv'd in four hours at *Demaſs,* gently deſcending all the way. At *Demaſs* a ſmall * Caphar is demanded, which being diſpatch'd we put forward again, but had not gone above an hour and a half, when it grew dark, and we were forced to ſtop, at a very inhoſpitable place, but the beſt we could find, affording no graſs for our Horſes, nor any water, but juſt enough to breed frogs, by which we were ſerenaded all night.

Tueſday April 27.

Early the next morning we deſerted this uncomfortable Lodging, and in about an hour arriv'd at the River *Barrady*: our Road ſtill deſcending. This is the River that waters *Damaſcus,* and enriches it with all it's plenty, and pleaſure. It is not ſo much as twenty yards over, but comes pouring down from the Mountains, with great rapidity, and with ſo vaſt a body of water, that it abundantly ſupplys all the thirſty Gardens, and the City of *Damaſcus.*

* A quarter *per* Head.

We

We croſſed *Barrady* at a new Bridge over it, call'd *Dummar.* On the other ſide our Road aſcended, and in half an hour, brought us to the brink of a high Precipice, at the bottom of which the River runs; the Mountain being here cleft aſunder to give it admiſſion into the Plain below.

At the higheſt part of the Precipice, is erected a ſmall ſtructure, like a Shecks Sepulcher, concerning which the Turks relate this ſtory; that their Prophet, coming near *Damaſcus* took his ſtation at that place, for ſome time, in order to view the City, and conſidering the raviſhing beauty, and delightfulneſs of it, he would not tempt his frailty by entring into it; but inſtantly departed, with this reflection upon it, that there was but one Paradiſe deſign'd for man, and for his part he was reſolv'd not to take His in this World.

You have indeed from the Precipice the moſt perfect proſpect of *Damaſcus.* And certainly no place in the World can promiſe the beholder at a diſtance, greater voluptuouſneſs. It is ſituate in an even Plain of ſo great extent, that you can but juſt diſcern the Mountains that compaſs it, on the farther ſide. It ſtands on the Weſt ſide of the Plain, at not above two miles diſtance from the place where the River *Barrady* breaks out from between the Mountains: it's Gardens extending almoſt to the very place.

The City it ſelf is of a long ſtraight figure: it's ends pointing near North Eaſt and South Weſt. It is very ſlender in the middle, but ſwells bigger at each end, eſpecially at that to the North Eaſt: in it's length as far as I could gueſs by my eye it may extend near two miles. It is thick ſet with Moſques, and Steeples, the uſual ornaments of the Turkiſh Citys, and is encompaſs'd with Gardens, extending no leſs, according to common eſtimation, than thirty miles round; which makes it look like a noble City in a vaſt Wood. The Gardens are thick ſet with Fruit Trees of all kinds, kept freſh, and verdant by the waters of *Barrady.* You diſcover in them many Turrets, and Steeples,

Steeples, and Summer-Houſes, frequently peeping out from amongſt the green boughs, which may be conceiv'd to add no ſmall advantage and beauty to the Proſpect. On the North ſide of this vaſt Wood, is a place call'd *Solhees*, where are the moſt beautiful Summer-Houſes and Gardens.

The greateſt part of this pleaſantneſs, and fertility proceeds, as I ſaid, from the waters of *Barrady*, which ſupply both the Gardens, and City in great abundance. This River, as ſoon as it iſſues out from between the cleft of the Mountain before mention'd, into the Plain, is immediatly divided into three Streams, of which, the middlemoſt, and biggeſt runs directly to *Damaſcus*, thro' a large open Field, call'd the *Ager Damaſcenus*, and is diſtributed to all the Ciſterns and Fountains of the City. The other two (which I take to be the work of Art) are drawn round, one to the right hand, the other to the left, on the borders of the Gardens, into which they are let as they paſs by little Currents, and ſo diſpers'd all over the vaſt Wood. Inſomuch that there is not a Garden, but has a fine quick Stream running thro' it, which ſerves not only for watering the place, but is alſo improv'd into Fountains, and other waterworks very delightful, tho' not contriv'd with that variety of exquiſite Art which is us'd in Chriſtendome.

Barrady being thus deſcrib'd, is almoſt wholly drunk up by the City and Gardens. What ſmall part of it eſcapes, is united, as I was inform'd, in one Chanel again, on the South Eaſt ſide of the City; and after about three or four hours courſe, finally looſes it ſelf in a bog there, without ever arriving at the Sea.

The Greeks, and, from them, the Romans call this River *Chryſorrhoas*. But as for *Abana*, and *Pharpar*, Rivers of *Damaſcus* mention'd 2 *Kings* 5. 12. I could find no memory, ſo much as of the names remaining. They muſt doubtleſs have been only two branches of the River *Barrady*, and one of them was probably the ſame ſtream that now runs through the *Ager Damaſcenus*, directly to the City; which ſeems by it's ſerpentine way to be a natural

Chanel: the other I know not well where to find, but it's no wonder, ſeeing they may and do turn, and alter the courſes of this River, according to their own convenience, and pleaſure.

We continued a good while upon the Precipice, to take a view of the City, and indeed it is a hard matter to leave a ſtation which preſents you ſo charming a Landskip. It exhibits the paradiſe below as a moſt fair, and delectable place, and yet will hardly ſuffer you to ſtir away, to go to it; thus at once inviting you to the City, by the pleaſure, which it ſeems to promiſe, and detaining you from it, by the beauty of the Proſpect.

Coming down the Hill into the Plain, we were there met by a Janizary from the Convent; ſent to conduct us into the City. He did not think fit to carry us in at the Weſt Gate, (which was neareſt at hand) and ſo all acroſs the City, to the Latin Convent, where we were to Lodge; for fear the Damaſceens, who are a very bigotted, and inſolent race, ſhould be offended at ſo great a number of Franks as we were: to avoid which danger, he led us round about the Gardens, before we arriv'd at the Gate. The Garden Walls are of a very ſingular ſtructure. They are built of great pieces of Earth, made in the faſhion of Brick, and hardn'd in the Sun. In their dimenſions they are two yards long each, and ſomewhat more than one broad, and half a yard thick. Two rows of theſe placed edge ways, one upon another make a cheap expeditious, and, in this dry Country, a durable Wall.

In paſſing between the Gardens, we alſo obſerv'd their method of ſcouring the Chanels. They put a great bough of a Tree in the water, and faſten to it a yoke of Oxen. Upon the bough there ſits a good weighty fellow, to preſs it down to the bottom, and to drive the Oxen. In this equipage the bough is dragg'd all along the Chanel, and ſerves at once both to cleanſe the bottom, and alſo to mud, and fatten the water for the greater benefit of the Gardens.

Entring at the Eaſt Gate, we went immediatly to the Convent,

Convent, and were very courteouſly receiv'd by the Guardian Father *Raphael* a Majorkine by birth, and a perſon who tho' he has dedicated himſelf to the contemplative life, yet is not unfit for any affairs of the Active.

Wedneſday April 28.

This morning we walk'd out to take a view of the City. The firſt place we went to viſit, was the Houſe of an eminent Turk. The Streets here are narrow, as is uſual in hot Countrys, and the Houſes are all built, on the outſide, of no better a material than either Sun burnt Brick, or Flemiſh Wall, daub'd over in as courſe a manner, as can be ſeen in the vileſt Cottages. From this dirty way of building, they have this amongſt other inconveniencies, that upon any violent Rain, the whole City becomes, by the waſhing of the Houſes, as it were a Quagmire.

It may by wonder'd what ſhould induce the people to build in this baſe manner, when they have in the adjacent Mountains ſuch plenty of good Stone, for nobler Fabricks I can give no reaſon for it unleſs this may paſs for ſuch, that thoſe who firſt planted here, finding ſo delicious a ſituation, were in haſt to come to the enjoyment of it, and therefore nimbly ſet up theſe extemporary Habitations, being unwilling to defer their pleaſures ſo long, as whilſt they might erect more magnificent ſtructures: which primitive example their ſucceſſours have follow'd ever ſince.

But however in theſe mud Walls, you find the Gates, and Doors adorn'd with Marble Portals, carv'd and inlaid with great beauty and variety. It is an object not a little ſurprizing, to ſee mud and Marble, State and ſordidneſs ſo mingled together.

On the inſide, the Houſes diſcover a very different face, from what you ſee without. Here you find generally a large ſquare Court, beautified with variety of fragrant Trees, and Marble Fountains, and compaſs'd round with ſplendid apartments, and Duans. The Duans are floor'd and adorn'd on the ſides, with variety of Marble, mixt in Moſaick Knots, and Mazes. The Ceilings and Traves are

after the Turkiſh manner richly Painted, and Guilded. They have generally Artificial Fountains, ſpringing up before them in Marble Baſons, and, as for Carpets and Cuſhions, are furniſh'd out to the height of Luxury. Of theſe Duans they have generally ſeveral on all ſides of the Court, being placed at ſuch different points, that at one or other of them, you may always have, either the ſhade or the Sun which you pleaſe.

Such as I have deſcrib'd was the Houſe we went to ſee, and I was told the reſt reſemble the ſame deſcription.

In the next place we went to ſee the Church of St. *John Baptiſt*, now converted into a Moſque, and held too ſacred for Chriſtians to enter, or almoſt to look into. However we had three ſhort views of it, looking in at three ſeveral Gates. It's Gates are vaſtly large, and cover'd with Braſs ſtampt all over with Arab Characters, and in ſeveral places with the figure of a Chalice, ſuppos'd to be the ancient enſign or Armes of the Mamalukes. On the North ſide of the Church, is a ſpatious Court, which I could not conjecture to be leſs than one hundred and fifty yards long, and eighty or one hundred broad. The Court is pav'd all over, and encloſed on the South ſide by the Church, on the other three ſides by a double Cloiſter, ſupported with Granite Pillars of the Corinthian Order, exceeding lofty and beautiful.

On the South ſide the Church joyns to the Bazars, and there we had an opportunity juſt to peep into it. It is within ſpatious and lofty built with three Iſles, between which are rows of polliſh'd Pillars of a ſurpriſing beauty.

In this Church are kept, the Head of St. *John*, and ſome other relicks eſteem'd ſo holy, that it is death even for a Turk to preſume to go into the Room, where they are kept. We were told here by a Turk of good faſhion, that Chriſt was to deſcend into this Moſque at the day of Judgment, as Mahomet was to do into that of *Jeruſalem*. But the ground, and reaſon of this tradition, I could not learn.

From the Church we went to the Caſtle, which ſtands about two furlongs diſtant, towards the Weſt. It is a good building

building of the ruſtick manner; in length it is three hundred and forty paces, and in breadth ſomewhat leſs, we were admitted but juſt within the Gate, where we ſaw ſtore of ancient Arms, and Armour, the ſpoiles of the Chriſtians in former times. Amongſt the Artillery was an old Roman Baliſta; but this was a place not long to be gaz'd upon by ſuch as we. At the Eaſt end of the Caſtle there hangs down in the middle of the Wall a ſhort Chain cut in Stone, of what uſe I know not, unleſs to boaſt the skill of the Artificer.

Leaving this place we went to view the Bazars, which we found crowded with people, but deſtitute of any thing elſe worth obſerving.

Thurſday April 29.

Very early this morning we went to ſee the yearly great Pomp of the Hadgees ſetting out on their Pilgrimage to *Mecca*: *Oſtan*, Baſſa of *Tripoli* being appointed their Emir or Conductor for this year. For our better ſecurity from the inſolencies of the over zealous Votaries, we hired a ſhop in one of the Bazars thro' which they were to paſs.

In this famous Cavalcade there came firſt forty ſix Dellees, that is Religious Madmen, carrying each a ſilk Streamer, mixt either of red and green, or of yellow and green. After theſe came three Troops of Segmen, an order of Souldiers amongſt the Turks, and next to them ſome Troops of Spahees, another order of Souldiery. Theſe were follow'd by eight Companies of Mugrubines (ſo the Turks call the Barbaroſes) on foot, theſe were fellows of a very formidable aſpect, and were deſign'd to be left in a Garriſon, maintain'd by the Turks ſome where in the Deſert of *Arabia*, and reliev'd every year with freſh men. In the midſt of the Mugrubines there paſs'd ſix ſmall pieces of Ordnance. In the next place came on foot the Souldiers of the Caſtle of *Damaſcus*, fantaſtically Arm'd with Coats of Maile, Gauntlets, and other pieces of old Armour. Theſe were follow'd by two Troops of Janizaries, and their Aga, all mounted. Next were brought the Baſſa's two Horſe

Horſe Tails, uſher'd by his Aga of the Court, and next after the Tails follow'd ſix led Horſes, all of excellent ſhape, and nobly furniſh'd. Over the Saddle there was a girt upon each led Horſe, and a large Silver Target guilded with Gold.

After theſe Horſes came the Mahmal. This is a large Pavillion of black ſilk, pitch'd upon the back of a very great Camel, and ſpreading it's Curtains all round about the Beaſt down to the ground. The Pavilion is adorn'd at top with a Gold Ball, and with Gold Fringes round about. The Camel that carries it wants not alſo his Ornaments of large ropes of Beads, Fiſh-ſhells, Fox-tails, and other ſuch fantaſtical finery hang'd upon his Head, Neck, and Legs. All this is deſign'd for the State of the Alcoran, which is placed with great reverence under the Pavilion, where it rides in State both to, and from *Mecca*. The Alcoran is accompanied with a rich new Carpet which the Grand Signieur ſends every year for the covering of Mahomet's Tomb, having the old one brought back in return for it, which is eſteem'd of an ineſtimable value, after having been ſo long next Neighbour to the Prophet's rotten bones. The Beaſt which carries this ſacred Load, has the privilege to be exempted from all other burdens ever after.

After the Mahmal, came another Troop, and with them the Baſſa himſelf, and laſt of all twenty Loaded Camels, with which the train ended, having been three quarters of an hour in paſſing.

Having obſerv'd what we could of this ſhew, (which perhaps was never ſeen by Franks before) we went to view ſome other Curioſities. The firſt place we came to was the *Ager Damaſcenus*, a long beautiful Meadow, juſt without the City, on the Weſt ſide. It is divided in the middle by that branch of the River *Barrady* which ſupplys the City, and is taken notice of, becauſe of a tradition Current here, that *Adam* was made of the Earth of this Field.

Adjoyning to the *Ager Damaſcenus* is a large Hoſpital:

It

It has within it a pleaſant ſquare Court, enclos'd on the South ſide by a ſtately Moſque, and on it's other ſides with Cloiſters, and Lodgings, of no contemptible ſtructure.

Returning from hence homeward, we were ſhewn by the way a very beautiful Bagnio; and not far from it a Coffee-houſe capable of entertaining four or five hundred people. It had two Quarters for the reception of Gueſts; one proper for the Summer, the other for the Winter. That deſign'd for the Summer was a ſmall Iſland, waſh'd all round with a large ſwift Stream and ſhaded over head with Matts and Trees. We found here a Multitude of Turks upon the Duans, regaling themſelves in this pleaſant place, there being nothing which they behold with ſo much delight as greens and water; to which if a beautiful face be added, they have a proverb, that all three together make a perfect Antidote againſt Melancholy.

In the afternoon, we went to viſit the Houſe which, they ſay, was ſome time the Houſe of *Ananias*, the reſtorer of ſight to St. *Paul*. *Acts* 9. 17. The place ſhewn, for it is (according to the old rule) a ſmall Grotto or Cellar, affording nothing remarkable but only that there are in it a Chriſtian Altar, and a Turkiſh praying place ſeated nearer to each other, than well agrees with the nature of ſuch places.

Our next walk, was out of the Eaſt Gate, in order to ſee the place, they ſay, of St. *Paul*'s Viſion, and what elſe is obſervable on that ſide. The place of the Viſion is about half a mile diſtant from the City Eaſtward. It is cloſe by the way ſide, and has no building to diſtinguiſh it, nor do I believe it ever had. Only there is a ſmall Rock or heap of Gravel which ſerves to point out the place.

About two furlongs nearer the City, is a ſmall Timber Structure reſembling the Cage of a Country Burrough. Within it, is an Altar erected, there you are told, the holy Apoſtle, reſted for ſome time in his way to the City, after his Viſion. *Acts* 9. 8.

Being return'd to the City, we were ſhewn the Gate at which St. *Paul* was let down in a Basket, *Acts* 9. 25.

This

This Gate is about two furlongs diſtant from the Eaſt Gate, and is at preſent wall'd up.

Entring again into the City we went to ſee the great Patriarch reſiding in this City. He was a perſon of about forty years of age. The place of his reſidence was mean, and his perſon, and converſe promis'd not any thing extraordinary. He told me there were more than one thouſand two hundred Souls of the Greek Communion in that City.

Friday April 30.

The next day we went to viſit the Gardens, and to ſpend a day there. The place where we diſpos'd of our ſelves was about a mile out of Town. It afforded us a very pleaſant Summer-houſe, having a plentiful ſtream of water running thro' it. The Garden was thick ſet with Fruit Trees, but without any art or order. Such as this are all the Gardens hereabouts: onely with this odds, that ſome of them have their Summer-houſes more ſplendid than others, and their waters improv'd into greater variety of Fountains.

In viſiting theſe Gardens, Franks are obliged either to walk on foot, or elſe to ride upon Aſſes: the inſolence of the Turks not allowing them to mount on Horſe-back. To ſerve them upon theſe occaſions here are Hackney Aſſes always ſtanding ready equipp'd for hire. When you are mounted the Maſter of the Aſs follows his Beaſt to the place whither you are diſpos'd to go: Goading him up behind with a ſharp painted ſtick; which makes him diſpatch his ſtage with great expedition. It is apt ſometimes to give a little diſguſt to the generous Traveller to be forc'd to ſubmit to ſuch marks of ſcorn; but there is no remedy, and if the Traveller will take my advice, his beſt way will be to mount his Aſs contentedly, and to turn the affront into a motive of Recreation, as we did. Having ſpent the day in the Garden, we return'd in the evening to the Convent.

Saturday May 1.

The next day we ſpent at another Garden, not far diſtant from the former, but far exceeding it in the beauty of it's Summer-houſe, and the variety of it's Fountains.

Sunday May 2.

We went, as many of us as were diſpos'd, to *Sydonaiia*, a Greek Convent about four hours diſtant from *Damaſcus*, to the Northward, or North by Eaſt: the Road, excepting onely two ſteep aſcents is very good. In this ſtage we paſs'd by two Villages, the firſt call'd *Tall*, the ſecond *Meneen*. At a good diſtance on the right hand is a very high Hill, reported to be the ſame on which *Cain* and *Abel* offer'd their Sacrifices, and where alſo the former ſlew his Brother, ſetting the firſt example of Blood-ſhed to the World.

Sydonaiia is ſituated at the farther ſide of a large Vale on the top of a Rock. The Rock is cut with ſteps all up, without which it would be inacceſſible. It is fenc'd all round at the top, with a ſtrong Wall, which encloſes the Convent. It is a place of very mean ſtructure, and contains nothing in it extraordinary, but onely the Wine made here, which is indeed moſt excellent. This place was at firſt Founded, and Endow'd by the Emperour *Juſtinian*. It is at preſent poſſeſt by twenty Greek Monks, and forty Nuns, who ſeem to live promiſcuouſly together, without any order or ſeparation.

Here are upon this Rock, and within a little compaſs round about it, no leſs than ſixteen Churches or Oratorys; Dedicated to ſeveral Names. The firſt, to St. *John*; ſecond, to St. *Paul*; third, to St. *Thomas*; fourth, to St. *Babylas*; fifth, to St. *Barbara*; ſixth, to St. *Chriſtopher*; ſeventh, to St. *Joſeph*; eighth, to St. *Lazarus*; ninth, to the *Bleſſed Virgin*; tenth, to St. *Demetrius*; eleventh, to St. *Saba*; twelfth, to St. *Peter*; thirteenth, to St. *George*; fourteenth, to *All-Saints*; fifteenth, to the *Aſcenſion*; ſixteenth, to the *Tranſfiguration of our Lord*: from

all which we may well conclude this place was held anciently in no ſmall repute for ſanctity. Many of theſe Churches I actually viſited, but found them ſo ruin'd, and deſolate that I had not courage to go to all.

In the Chapel, made uſe of by the Convent for their dayly Services, they pretend to ſhew a great Miracle, done here ſome years ſince, of which take this Account, as I receiv'd it from them.

They had once in the Church a little Picture of the Bleſſed Virgin very much reſorted to by Supplicants, and famous for the many Cures, and Bleſſings granted in return to their Prayers. It happened that a certain Sacrilegious Rogue took an opportunity to ſteal away this Miraculous Picture: but he had not kept it long in his cuſtody, when he found it Metamorphoſed into a real Body of Fleſh. Being ſtruck with wonder, and remorſe at ſo prodigious an event, he carried back the prize to it's true owners, confeſſing, and imploring forgiveneſs for his crime. The Monks having recover'd ſo great a jewel, and being willing to prevent ſuch another diſaſter for the future, thought fit, to depoſite it in a ſmall Cheſt of Stone, and placing it in a little Cavity, in the Wall behind the high Altar, fixt an Iron Grate before it, in order to ſecure it from any fraudulent attempts for the future. Upon the Grates there are hang'd abundance of little toys and trinkets, being the offerings of many Votarys in return for the ſucceſs given to their prayers at this ſhrine. Under the ſame Cheſt, in which the Incarnate Picture was depoſited, they always place a ſmall Silver Baſin, in order to receive the diſtillation of an holy Oyl, which they pretend, iſſues out from the encloſed Image, and does wonderful Cures in many diſtempers, eſpecially thoſe affecting the Eyes.

On the Eaſt ſide of the Rock is an ancient Sepulcher hollow'd in the firm Stone. The Room is about eight yards ſquare and contains in it's ſides (as I remember) twelve Cheſts for Corpſes. Over the entrance there are Carv'd ſix Statues as big as the Life, ſtanding in three Niches,

Niches, two in each Nich; at the Pedeſtals of the Statues may be obſerv'd a few Greek words, which, as far as I was able to diſcern them, in their preſent obſcurity, are as follows.

ΕΤΟΥCΙΦ--	Ι[ΟΥ]Α Δ' ΦΙ[ΛΙ	ΙΟΥΛ Δ' ΔΗΜΗ
ΙΟΥΛ Δ' ΑΡΤΕ	Π] ΠΙΚΟC	ΤΡΙΟC ΚΑ[Ι Α[ΡΙ]
ΜΙΔΙΡΟC ΚΑΙ	[Κ]ΑΙ ΔΟΜΝCΙΝΑ	ΑΔΝΗ ΓΥ[ΝΗ]
ΠΡΕΙΓΚΥ ΓΥΝΗ	ΓΥΝΗ	ΠΑΝΤΑC ΕΠΟΙΟΥ[Ν]
Under the firſt.	*Under the ſecond.*	*Under the third Nich.*

A Gentleman in our Company, and my ſelf have reaſon to remember this place, for an eſcape we had in it. A drunken Janizary, paſſing under the window where we were, chanc'd to have a drop of Wine thrown out upon his Veſt. Upon which innocent provocation he preſented his Piſtol at us in at the window: had it gone off, it muſt have been fatal to one or both of us, who ſate next the place. But it pleas'd God to reſtrain his fury. This evening, we return'd again to *Damaſcus*.

Monday May 3.

This morning we went to ſee the Street call'd *Straight*, *Acts* 9. 11. It is about half a mile in length, running from Eaſt to Weſt thro' the City. It being narrow and the Houſes jutting out in ſeveral places on both ſides, you cannot have a clear proſpect of it's length, and ſtraightneſs. In this Street is ſhewn the Houſe of *Judas*, with whom St. *Paul* Lodged, and in the ſame Houſe, is an old Tomb, ſaid to be *Ananias*'s: but how he ſhould come to be buried here, they could not tell us, nor could we gueſs; his own Houſe being ſhewn us in another place. However the Turks have a reverence for this Tomb, and maintain a Lamp always burning over it.

In the afternoon, having preſented the Convent with ten *per* Man for our kind reception, we took our leaves of *Damaſcus* and ſhap'd our courſe for *Tripoli*, deſigning in the way to ſee *Balbeck*, and the Cedars of *Libanus*. In order to this we returned the ſame way by which we came,

and croſſing the River *Barrady* again at the Bridge of *Dummar*, came to a Village of the ſame name a little farther, and there Lodg'd this night. We Travel'd this afternoon three hours.

Tueſday May 4.

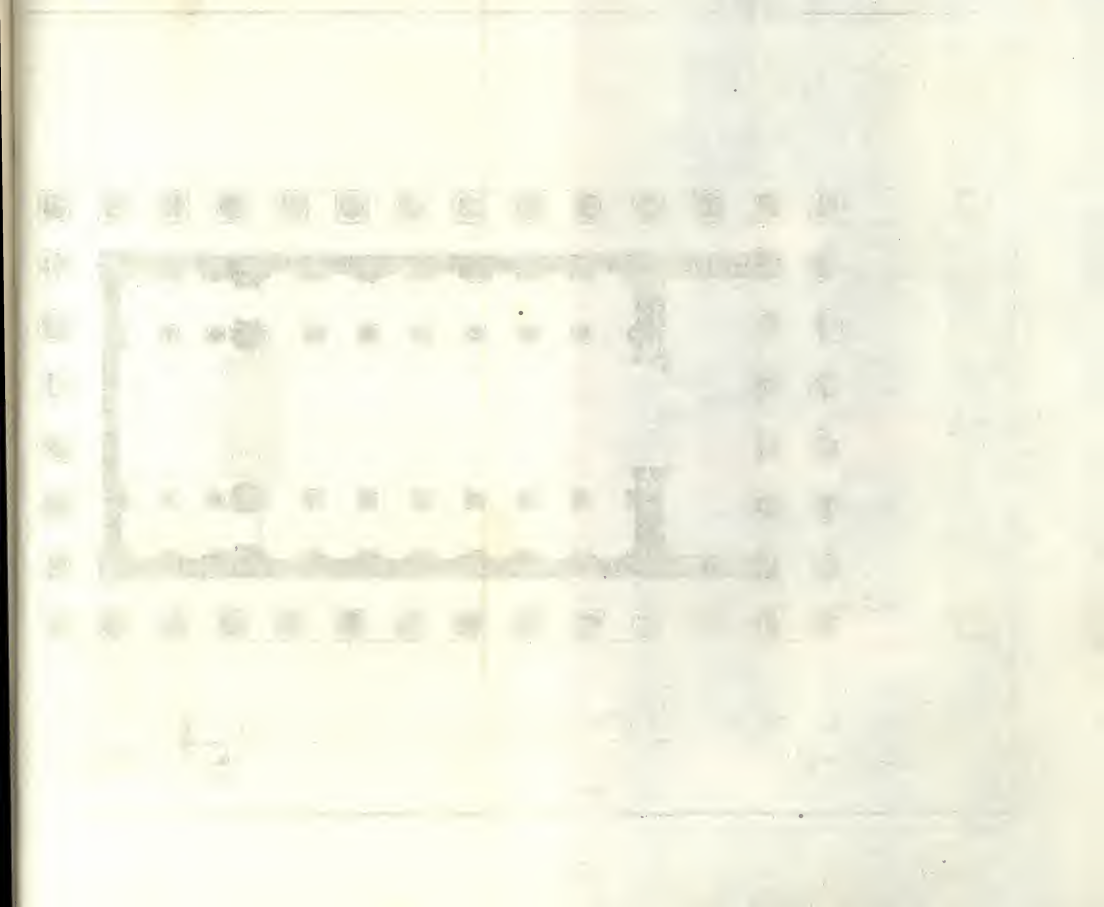
This morning we left our old Road, and took another more Northerly. In an hour and a half, we came to a ſmall Village call'd *Sinie*, juſt by which is an ancient Structure on the top of an high Hill, ſuppos'd to be the Tomb of *Abel*. The Fratricide alſo is ſaid by ſome to have been committed in this place. The Tomb is thirty yards long, and yet it is here believ'd to have been but juſt proportion'd to the Stature of Him, who was buried in it. Here we enter'd into a narrow Gut, between two ſteep Rocky Mountains, the River *Barrady* running at the bottom. On the other ſide of the River were ſeveral tall Pillars, which excited our Curioſity, to go and take a nearer view of them. We found them part of the front of ſome ancient, and very magnificent Edifice, but of what kind we could not conjecture.

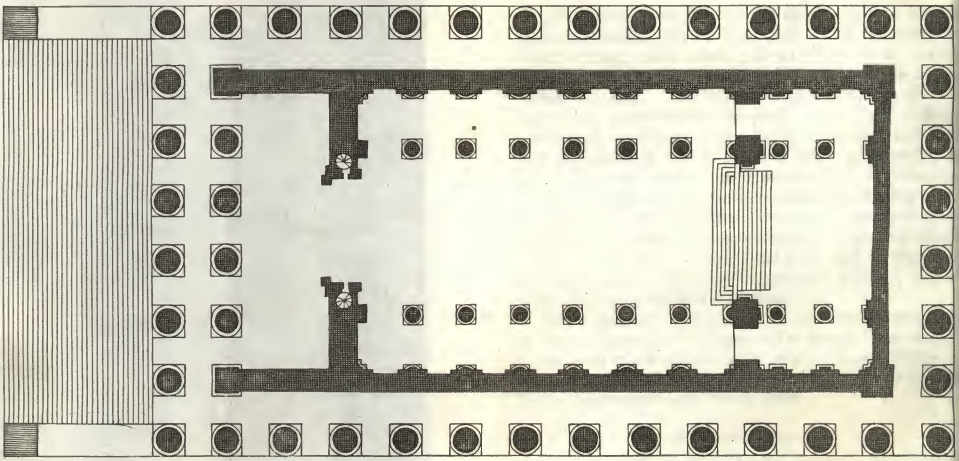
We continued upon the Banks of *Barrady*, and came in three hours to a Village call'd *Maday*; and in two hours more to a Fountain call'd *Ayn il Hawra*, where we Lodg'd. Our whole ſtage was ſomewhat leſs than ſeven hours, our courſe near North Weſt.

Wedneſday May 5.

This morning we paſs'd by the Fountain of *Barrady*, and came in an hour and two thirds to a Village call'd *Surgawch*. At this place, we left the narrow Valley, in which we had Travell'd ever ſince the morning before, and aſcended the Mountain on the left hand. Having ſpent in croſſing it two hours, we arrived a ſecond time in the Valley of *Bucca*, here ſteering Northerly directly up the Valley, we arriv'd in three hours at *Balbeck*. Our ſtage this day was near ſeven hours, and our courſe near about Weſt.

At

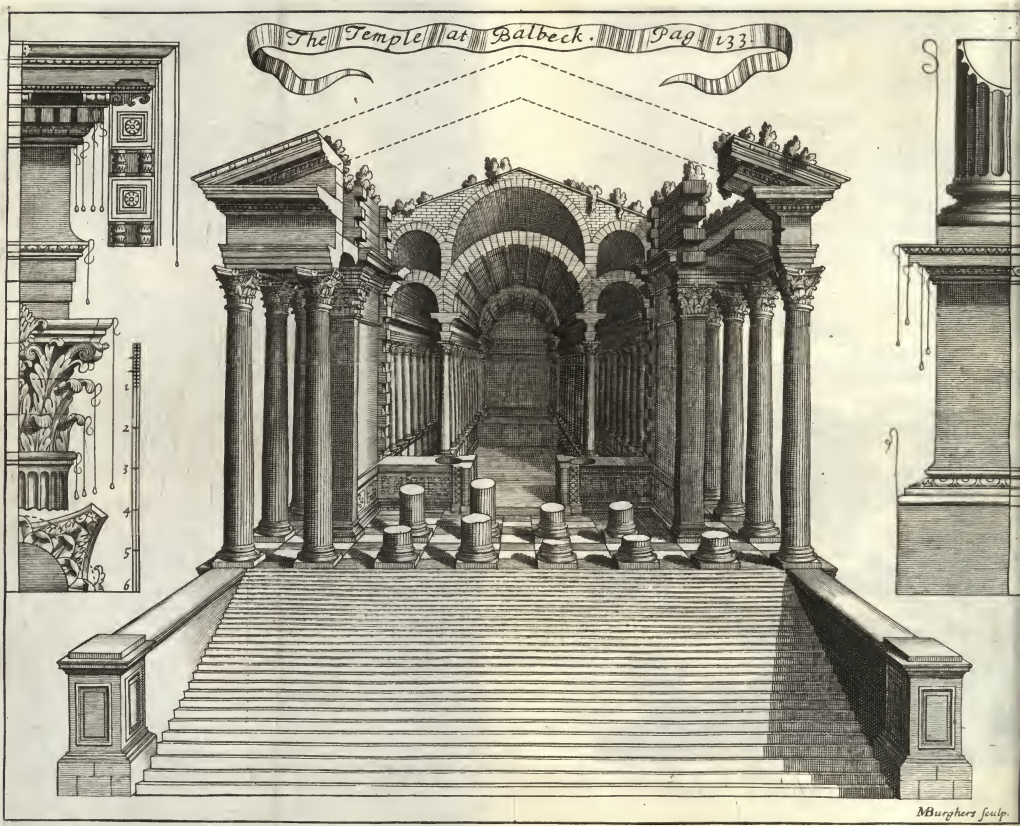




The Groundplot of the Temple at Balbeck. *Pag. 133.*

The Prospect of Balbeck.

Pag. 133.


The Temple at Balbeck. Pag 133.
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MBurghers sculp.

At *Balbeck* we pitch'd at a place leſs than half a mile diſtant from the Town, Eaſtward, near a plentiful, and delicious Fountain, which grows immediatly into a Brook, and running down to *Balbeck* adds no ſmall pleaſure, and convenience to the place.

In the afternoon we walked out to ſee the City. But we thought fit, before we enter'd to get Licenſe of the Governour and to proceed with all caution. Being taught this neceſſary care by the example of ſome worthy Engliſh Gentlemen of our Factory, who viſiting this place in the year 1689, in their return from *Jeruſalem*, and ſuſpecting no miſchief were baſely intrigu'd by the people here, and forc'd to redeem their Lives at a great ſum of Money.

Balbeck is ſuppos'd to be the ancient *Heliopolis*, or *City of the Sun*, for that the word imports. It's preſent *Arab*, which is perhaps it's moſt ancient name, inclines to the ſame importance. For *Baal*, tho' it imports all Idols in general, of whatever ſex or condition, yet it is very often appropriated to the Sun, the Soveraign Idol of this Country.

The City enjoys a moſt delightful and commodious ſituation, on the Eaſt ſide of the Valley of *Bucca*. It is of a ſquare figure compaſs'd with a tolerable good Wall, in which are Towers all round at equal diſtances. It extends, as far as I could gueſs by the eye about three furlongs on a ſide. It's Houſes within are all of the meaneſt ſtructure, ſuch as are uſually ſeen in Turkiſh Villages.

At the South Weſt ſide of the City is a noble ruin, being the only Curioſity for which this place is wont to be viſited. It was anciently a Heathen Temple, together with ſome other Edifices belonging to it, all truly Magnificent: but in latter times theſe ancient Structures have been patch'd, and piec'd up with ſeveral other buildings, converting the whole into a Caſtle, under which name it goes at this day. The adjectitious buildings are of no mean Architecture, but yet eaſily diſtinguiſhable from what is more ancient.

Coming near theſe ruins, the firſt thing you meet with,

is a little round pile of building, all of Marble. It is encircled with Columns of the Corinthian order, very beautiful, which ſupport a Corniſh that runs all round the ſtructure of no ordinary ſtate and beauty. This part of it that remains is at preſent in a very tottering condition, but yet the Greeks uſe it for a Church. And 'twere well if the danger of it's falling which perpetually threatens, would excite thoſe people to uſe a little more fervour in their prayers, than they generally do; the Greeks being ſeemingly the moſt undevout, and negligent at their Divine Service, of any ſort of people in the Chriſtian World.

From this ruin you come to a large firm pile of building, which tho' very lofty and compos'd of huge ſquare ſtones, yet, I take to be part of the adjectitious work, for one ſees in the inſide ſome fragments of Images in the walls, and ſtones with Roman Letters upon them ſet the wrong way. In one ſtone we found graven DIVIS. and in another line, MOSC. Thro' this pile you paſs in a ſtately Arch'd Walk, or Portico one hundred and fifty paces long, which leads you to the Temple.

The Temple is an oblong ſquare ſixty four yards in length, and in breadth juſt half as much. Before it's entrance, which is at the North Eaſt end, it had anciently a Πρόναος or Anti-Temple, eighteen yards long but this part is tumbled down, the Pillars being broke that ſuſtain'd it. It is encompaſs'd by a noble Portico, ſupported by Pillars of the Corinthian order, meaſuring ſix foot and three inches in diameter, and about forty five foot in height, conſiſting all of three ſtones a piece. The diſtance of the Pillars from each other, and from the wall of the Temple is nine foot. Of theſe Pillars there are fourteen on each ſide of the Temple, and eight at the end, counting the corner Pillars in both numbers.

On the Capitals of the Pillars there runs all round a ſtately Architrave, and Corniſh rarely carv'd. The Portico is cover'd with large ſtones hollow'd Archwiſe, extending between the Columns, and the wall of the Temple. In the center of each ſtone is carv'd the figure of

ſome

ſome one or other of the Heathen Gods, or Goddeſſes, or Heroes. I remember amongſt the reſt a Ganymede, and the Eagle flying away with him, ſo lively done that it excellently repreſented the ſence of that Verſe, in *Martial.*

Illæſum timidis unguibus hæſit onus.

The Gate of the Temple is twenty one foot wide, it's height could not be meaſur'd, being in part fill'd up with rubbiſh. It is moulded, and beautified all round with exquiſite Sculptures. On the nethermoſt part of the Portal is carv'd an Eagle, extending her wings two thirds of the breadth of the Gate, and on each ſide of the Eagle a Fame. The Eagle carrys in her pounces a Caduceus, and in her beak the ſtrings or ribbons of two wreaths, whoſe other ends, are held and ſupported, on each ſide by the two Fames. The whole is a piece of admirable Sculpture.

The meaſure of the Temple within is forty yards, in length, and twenty in breadth, in it's Walls all round are two rows of Pilaſters, one above the other, and between the Pilaſters are Niches which ſeem to have been deſign'd for the reception of Idols. Of theſe Pilaſters, there are eight in a row, on each ſide, and of the Niches nine.

About eight yards diſtance from the upper end of the Temple ſtands part of two fine chanel'd Pillars; which ſeem to have made a partition in that place, and to have ſupported a Canopy over the Throne of the chief Idol, whoſe ſtation appears to have been in a large Nich at this end. On that part of the partition, which remains, are to be ſeen Carvings in Relievo repreſenting Neptune, Tritons, Fiſhes, Sea Gods, Arion, and his Dolphin, and other Marine Figures. The covering of the whole Fabrick is totally broken down, but yet this I muſt ſay of the whole, as it now ſtands, that it ſtrikes the mind with an Air of Greatneſs beyond any thing that I ever ſaw before, and is an eminent proof of the Magnificence of the ancient Architecture.

About fifty yards diſtant from the Temple, is a row of

Corinthian Pillars, very great and lofty; with a moſt ſtately Architrave and Corniſh at top. This ſpeaks it ſelf to have been part of ſome very Auguſt Pile, but what one now ſees of it, is but juſt enough to give a regret, that there ſhould be no more of it remaining.

Here is another Curioſity of this place, which a man had need be well aſſur'd of his Credit, before he ventures to relate, leaſt he ſhould be thought to ſtrain the privilege of a Traveller too far. That which I mean is a large piece of the old Wall, or Περίβολος, which encompaſs'd all theſe ſtructures laſt deſcrib'd. A Wall made of ſuch monſtrous great Stones, that the Natives hereabouts (as it is uſual in things of this ſtrange nature) aſcribe it to the Architecture of the Devil. Three of the Stones which were larger than the reſt, we took the pains to meaſure, and found them to extend ſixty one yards in length, one twenty one, the other two each twenty yards. In deepneſs they were four yards each, and in breadth of the ſame dimenſion. Theſe three Stones lay in one and the ſame row end to end. The reſt of the Wall was made alſo of great Stones, but none, I think ſo great as theſe. That which added to the wonder was that theſe Stones were lifted up into the Wall more than twenty foot from the ground.

In the ſide of a ſmall aſcent on the Eaſt part of the Town ſtood an old ſingle Column, of the Tuſcan order, about eighteen or nineteen yards high, and one yard and a half in diameter. It had a Chanel cut in it's ſide from the bottom to the top, from whence we judged it might have been erected for the ſake of raiſing water.

At our return to our Tents, we were a little perplex'd by the ſervants of the Moſolem, about our Caphar. We were contented at laſt to adjudge it at ten *per* Frank and five *per* Servant, rather than we would engage in a long diſpute at ſuch a place as this.

Near the place where we were lodged was an old Moſque, and (as I ſaid before) a fine Fountain. This latter had been anciently beautified with ſome handſome Stone

Stone work round it, which was now almoſt ruin'd, however it afforded us this imperfect Inſcription.

ΤΩΝ ΧΕΙΡΕΩΝ ΠΕΣΟΝΕΩΚΤΙC ΤΟC ΠΑΝΝ
ΒΛΕΠΕΙΝ ΔΕΔΩΚΕΝ ΩΡΕCΤΕΚΑΙ ΝΕΟΝ
ΧΡΥCΟΝ ΠΑΡΑCΧΟΝCΩCΙ ΒΙΟC ΤΕ ΜΕΓΑC
ΥΔΩΡΤΕΝΥΝ ΡΕCΤΙΠΗΓΑΙΟΝ ΠΟΛΥ
ΕΥΧΑΙC ΘΕΟΔΟΤΟΥΤΟΥ ΟCΙΟΥ ΕΠΙCΚΟΠΟΥ.

Thurſday May 6.

Early this morning we departed from *Balbeck*, directing our Courſe ſtraight acroſs the Valley: as we paſs'd by the Walls of the City, we obſerv'd many Stones Inſcrib'd with Roman Letters, and Names, but all confus'd, and ſome placed upſide down, which demonſtrates that the materials of the Walls were the ruins of the ancient City. In one place we found theſe Letters RMIPTITVEPR, in others theſe VARI---, in another NERIS, in others LVCIL--- and SEVERI and CELNAE and FIRMI; all which ſerve only to denote the reſort which the Romans had to this place in ancient times.

In one hour we paſs'd by a Village call'd *Ye-ad*, and in an hour more went to ſee an old Monumental Pillar a little on the right hand of the Road. It was ninteen yards high, and five foot in diameter, of the Corinthian order. It had a Table for an Inſcription on it's North ſide: but the letters are now perfectly eras'd. In one hour more, we reach'd the other ſide of the Valley, at the foot of Mount *Anti-Libanus*.

We immediatly aſcended the Mountain, and in two hours came to a large Cavity between the Hills, at the bottom of which was a Lake call'd, by it's old Greek name, *Limone*. It is about three furlongs over, and derives it's waters from the melting of the ſnow. By this Lake our Guides would have had us ſtaid all night, aſſuring us that if we went up higher in the Mountains, we ſhould be forc'd to lie amongſt the ſnow: but we ventur'd that, prefering a cold Lodging, before an unwholſome one. Having

aſcended one hour we arrived at the ſnow, and proceeding amongſt it for one hour and a half more. We then chooſe out as warm a place as we could find in ſo high a Region, and there we lodg'd this night, upon the very top of *Libanus*. Our whole ſtage this day was ſeven hours and a half.

Libanus is in this part free from Rocks, and only riſes and falls with ſmall eaſy unevenneſſes, for ſeveral hours riding; but is perfectly barren and deſolate. The ground, where not conceal'd by the ſnow, appear'd to be cover'd with a ſort of white ſlates thin and ſmooth. The chief benefit it ſerves for is, that by it's exceeding height, it proves a conſervatory for abundance of ſnow, which thawing in the heat of Summer affords ſupplys of Water to the Rivers and Fountains in the Valleys below. We ſaw in the ſnow prints of the feet of ſeveral wild Beaſts, which are the ſole proprietors of theſe upper parts of the Mountain.

Friday May 7.

The next morning, we went four hours, almoſt perpetually upon deep ſnow, which being frozen, bore us and our horſes: and then deſcending for about one hour, came to a Fountain call'd, from the name of an adjacent Village, *Ayn il Hadede*. By this time we were got into a milder and better Region.

Here was the place, where we were to ſtrike out of the way, in order to go to *Canobine*, and the *Cedars*. And ſome of us went upon this deſign, whilſt the reſt choſe rather to go directly for *Tripoli*, to which we had not now above four hours. We took with us a Guide, who pretended to be well acquainted with the way to *Canobine*. But he prov'd an ignorant director, and after he had led us about for ſeveral hours in intricate, and untroden mazes amongſt the Mountains, finding him perfectly at a loſs, we were forc'd to forſake our intended viſit for the preſent, and to ſteer directly for *Tripoli*; where we arriv'd late at night, and were again entertain'd by our worthy friends

friends Mr. *Conſul Haſtings*, and Mr. *Fiſher* with their wonted friendſhip and generoſity.

Saturday May 8.

In the afternoon Mr. *Conſul Haſtings* carry'd us to ſee the Caſtle of *Tripoli*. It is pleaſantly ſituate on a Hill, commanding the City, but has neither Arms, nor Ammunition in it, and ſerves rather for a Priſon than a Gariſon. There was ſhut up in it, at this time a poor Chriſtian Priſoner, call'd *Sheck Eunice*, a Maronite. He was one that had formerly renounc'd his Faith, and liv'd for many years in the Mahometan Religion. But in his declining Age, he both retracted his Apoſtacy, and dyed to atone for it. For he was impaled by order of the Baſſa two days after we left *Tripoli*. This puniſhment of impaling is commonly executed amongſt the Turks for crimes of the higheſt degree, and is certainly one of the greateſt indignities, and barbarities that can be offer'd to human Nature. The execution is done in this manner. They take a poſt of about the bigneſs of a man's leg, and eight or nine foot long, and make it very ſharp at one end. This they lay upon the back of the Criminal, and force him to carry it to the place of Execution. Imitating herein the old Roman Cuſtom, of compelling Malefactors to bear their Croſs. Being arriv'd at the fatal place, they thruſt in the ſtake at the fundament of the perſon, who is the miſerable ſubject of this doom, and then taking him by the legs draw on his body upon it, till the point of the ſtake appears at the ſhoulders. After this they erect the ſtake, and faſten it in a hole dug in the ground. The Criminal ſitting in this poſture upon it, remains not only ſtill alive, but alſo drinks, ſmoaks, and talks, as one perfectly ſenſible, and thus ſome have continued for twenty four hours, but generally after the tortur'd wretch has remain'd in this deplorable, and ignominious poſture, an hour or two, ſome one of the ſtanders by is permitted to give him a gratious ſtab to the heart. So putting an end to his unexpreſſible miſery.

Sunday May 9.

Deſpairing of any other opportunity, I made another attempt this day to ſee the *Cedars* and *Canobine*. Having gone for three hours acroſs the Plain of *Tripoli*, I arriv'd at the foot of *Libanus*, and from thence continually aſcending, not without great fatigue came in four hours and a half to a ſmall Village call'd *Eden*, and in two hours and a half more to the *Cedars*.

Theſe noble Trees grow amongſt the ſnow near the higheſt part of *Lebanon*, and are remarkable as well for their own age and largeneſs, as for thoſe frequent alluſions made to them in the word of God. Here are ſome of them very old, and of a prodigious bulk; and others younger of a ſmaller ſize. Of the former I could reckon up only ſixteen; the latter are very numerous. I meaſur'd one of the largeſt, and found it twelve yards ſix inches in girt, and yet ſound, and thirty ſeven yards in the ſpread of its boughs. At about five or ſix yards from the ground, it was divided into five Limbs, each of which was equal to a great Tree.

After about half an hour ſpent in ſurveying this place, the Clouds began to thicken, and to fly along upon the ground, which ſo obſcur'd the Road, that my Guide was very much at a loſs to find our way back again. We rambled about for ſeven hours thus bewildred, which gave me no ſmall fear of being forc'd to ſpend one night more at *Libanus*. But at laſt, after a long exerciſe of pains and patience, we arriv'd at the way that goes down to *Canobine*; where I arriv'd by that time it was dark, and found a kind reception, anſwerable to the great need I had of it, after ſo long a fatigue.

Canobine is a Convent of the Maronites, and the Seat of the Patriarch, who is at preſent *F. Stephanus Edenenſis* a Perſon of great learning and humanity. It is a very mean ſtructure, but it's ſituation is admirably adapted for retirement and devotion, for there is a very deep rupture in the ſide of *Libanus*, running at leaſt ſeven hours travel directly

directly up into the Mountain. It is on both ſides, exceeding ſteep and high, cloth'd with fragrant greens from top to bottom, and every where refreſh'd with Fountains, falling down from the Rocks in pleaſant Caſcades; the Ingenious work of Nature. Theſe Streams, all uniting at the bottom, make a full and rapid Torrent, whoſe agreeable murmuring is heard all over the place, and adds no ſmall pleaſure to it. *Canobine* is ſeated on the North ſide of this Chaſm, on the ſteep of the Mountain, at about the midway between the top and the bottom. It ſtands at the mouth of a great Cave, having a few ſmall Rooms fronting outward, that enjoy the light of the Sun: the reſt are all under ground. It had for it's Founder the Emperour *Theodoſius* the Great, and tho' it has been ſeveral times rebuilt, yet the Patriarch aſſur'd me, the Church was of the Primitive Foundation. But whoever built it, it is a mean Fabrick, and no great credit to it's Founder. It ſtands in the Grot, but fronting outwards receives a little light from that ſide. In the ſame ſide there were alſo hang'd in the wall two ſmall Bells, to call the Monks to their devotions, a privilege allow'd no where elſe in this Country, nor would they be ſuffer'd here, but that the Turks are far enough off from the hearing of them.

The Valley of *Canobine* was anciently, (as it well deſerves) very much reſorted to for religious retirement. You ſee here ſtill Hermitages, Cells, Monaſteries, almoſt without number. There is not any little part of Rock, that jets out upon the ſide of the Mountain, but you generally ſee ſome little Structure upon it, for the reception of Monks and Hermits: tho' few or none of them are now Inhabited.

Munday May 10.

After dinner, I took my leave of the Patriarch, and return'd to *Tripoli.* I ſteer'd my Courſe down by a narrow oblique path cut in the ſide of the Rupture, and found it three hours before I got clear of the Mountain, and three more afterwards before I came to *Tripoli.*

Tueſday

Tueſday May 11.

This day we took our leaves of our worthy *Tripoli* friends, in order to return for *Aleppo*. We had ſome debate with our ſelves, whether we ſhould take the ſame way by which we came, when outward bound, or a new one by *Emiſſa Hempſe* and *Hamal*. But we had notice of ſome diſturbances upon this latter Road; ſo we contented our ſelves to return by the ſame way we came, for having had enough by this time both of the pleaſure, and of the fatigue of Travelling, we were willing to put an end to both, the neareſt and ſpeedieſt way. Returning therefore by our former ſtages without any notable alteration, or occurrence, we came in eight days to the *Honey Kane*, at which place we found many of our *Aleppine* friends, who having heard of our drawing homeward were come out to meet us, and welcome us home. Having dined together, and congratulated each other upon our happy reunion, we went onward the ſame evening to *Aleppo*.

Thus by Gods infinite mercy and protection, we were reſtor'd all in ſafety to our reſpective Habitations. And here before I conclude, I cannot but take notice of one thing more, which I ſhould earneſtly recommend to the devout and grateful remembrance of every Perſon, engaged in this Pilgrimage. *viz.* that amongſt ſo great a company as we were, amidſt ſuch a multiplicity of dangers and caſualties, ſuch variety of Food, Airs, and Lodgings, very often none of the beſt; there was no one of us that came to any ill accident throughout our whole Travels, and, only one that fell ſick by the conſequences of the Journey, after our return, which I eſteem the leſs diminution to ſo ſingular a mercy, in regard that amongſt ſo many of my dear friends, and fellow Travellers, it fell to my own ſhare to be the ſufferer.

Δόξα Θεῷ.

F I N I S.

Since the Book was Printed off, the two following Letters, relating to the ſame Subject, were Communicated by the Reverend Mr. Osborn *Fellow of* Exeter *College; to whom they were ſent by the Author, in Anſwer to ſome Queſtions propos'd by Him.*

SIR,

I Receiv'd yours of *June* 27. 1698. and return'd you an Anſwer to it in brief, about three months ſince, promiſing to ſupply what was then wanting, at ſome other opportunity, which promiſe I ſhall now make good. You deſired an Account of the *Turks*, and of Our way of living amongſt them. As to the former, it would fill a Volume to write my whole thoughts about them. I ſhall only tell you at preſent, that I think they are very far from agreeing with that Character which is given of them in Chriſtendom; eſpecially for their exact Juſtice, Veracity, and other Moral Vertues, upon account of which, I have ſometimes heard them mention'd with very extravagant Commendations; as tho' they far exceeded Chriſtian Nations. But I muſt profeſs my ſelf of another Opinion: For the Chriſtian Religion, how much ſoever we live below the true Spirit and Excellency of it, muſt

ſtill be allow'd to diſcover ſo much Power upon the Minds of its Profeſſors, as to raiſe them far above the level of a *Turkiſh* Vertue. 'Tis a maxim that I have often heard from our Merchants, that a *Turk* will allways Cheat when he can find an opportunity. Friendſhip, Generoſity, and Wit (in the *Engliſh* notion) and delightful Converſe, and all the Qualities of a refin'd and ingenuous Spirit, are perfect ſtrangers to their Minds; tho' in Traffick and Worldly Negotiations, they are acute enough: and are able to carry the Accounts of a large Commerce in their Heads, without the help of Books, by a natural Arithmetick, improv'd by Cuſtom and Neceſſity. Their Religion is fram'd, to keep up great outward Gravity and Solemnity, without begetting the leaſt good tincture of Wiſdom or Vertue in the Mind. You ſhall have 'em at their hours of Prayer (which are four a day allways) addreſſing themſelves to their Devotions, with the moſt ſolemn and critical Waſhings, allways in the moſt publick places, where moſt people are paſſing; with moſt lowly and moſt regular Proſtrations, and a hollow tone; which are amongſt them the great Excellencies of Prayer. I have ſeen 'em in an affected Charity, give money to Bird-catchers (who make a trade of it) to reſtore the poor Captives to their natural Liberty; and at the ſame time hold their own Slaves in the heavieſt Bondage. And at other times they'll buy fleſh to relieve indigent Dogs and Cats; and yet curſe you with Famine and Peſtilence, and all the moſt hideous Execrations; in which

way

way theſe Eaſtern Nations, have certainly the moſt exquiſite Rhetorick of any People upon Earth. They know hardly any Pleaſure but that of the ſixth Senſe. And yet with all this, they are incredibly conceited of their own Religion, and contemptuous of that of others: which I take to be the great Artifice of the Devil, in order to keep them his own. They are a perfect viſible Comment upon our Bleſſed Lord's deſcriptions of the *Jewiſh* Phariſees. In a word, Luſt, Arrogance, Covetouſneſs, and the moſt exquiſite Hypocriſy, compleat their Character. The only thing that ever I could obſerve to commend in them, is the outward Decency of their Carriage, the profound Reſpect they pay to Religion, and to every thing relating to it, and their great Temperance and Frugality. The dearneſs of any thing is no motive in *Turky*, tho' it be in *England*, to bring it into Faſhion.

As for Our living amongſt them, it is with all poſſible quiet and ſafety: and that's all we deſire, their Converſation being not in the leaſt Entertaining. Our Delights are among our ſelves, and here being more than fourty of Us, we never want a moſt Friendly and pleaſant Converſation. Our way of Life, reſembles, in ſome meaſure, the Academical. We live in ſeparate Squares, ſhut up every night after the manner of Colleges. We begin the day conſtantly, as You do, with Prayers; and have our ſet times for Buſineſs, Meals, and Recreations. In the Winter we Hunt in the moſt delightful Campaign twice a week; and in the Summer go as often to

divert Our ſelves under Our Tents, with Bowling, and other Exerciſes. So that You ſee we want not Divertiſements; and theſe all Innocent and Manly. In ſhort, 'tis my real Opinion, that there is not a Society out of *England*, that for all good and deſireable Qualities, may be compar'd to this. But enough of this Confuſion, which I would have ſhorten'd, and put in better order, if I had had time.

March 10. $169\frac{8}{9}$.

SIR,

AS for your Queſtions about *Gehazi's* Poſterity, and the Greek Excommunications, I have little to anſwer; but yet I hope enough to give You and your Friend ſatisfaction. When I was in the *Holy Land*, I ſaw ſeveral that Labour'd under *Gehazi's* Diſtemper; but none that coul'd pretend to derive his Pedigree from that Perſon. Some of them were poor enough to be his Relations. Particularly at *Sichem* (now *Naploſu*) there were no leſs than ten (the ſame number that was cleans'd by our *Saviour* not far from the ſame place) that came a begging to Us at one time. Their manner is to come with ſmall Buckets in their hands, to receive the Alms of the Charitable: their touch being ſtill held infectious, or at leaſt unclean. The Diſtemper, as I ſaw it in them, was very different from what I have ſeen it in *England*; for it not only defiles the whole ſurface of the Body with a foul Scurf: but alſo deforms the Joynts of the Body, particularly thoſe of the Wriſts and Ancles, making them ſwell with a Gouty ſcrofulous ſtubſtance, very loathſom to look upon. I thought their Legs reſembled thoſe of old batter'd Horſes, ſuch as are often ſeen in Drays in *England*. The whole Diſtemper indeed, as it there appear'd, was

ſo

ſo noiſome, that it might well paſs for the utmoſt Corruption of the Human body on this ſide the Grave. And certainly the inſpired Pen-men could not have found out a fitter Emblem, whereby to expreſs the uncleanneſs and odiouſneſs of Vice. But to return to *Gehazi*: 'Tis no wonder if the deſcent from him be by time obſcur'd; ſeeing the beſt of the Jews at this time of day, are at a loſs to make out their Genealogies. But beſides, I ſee no neceſſity in Scripture for his line's being perpetuated. The term (for Ever) is you know often taken in a limited ſenſe in Holy-writ; of which the deſignation of *Phineas's* Family to the Prieſthood *Numb.* 25. 13. may ſerve for an inſtance; His Poſterity was you know cut entirely off from the Prieſthood, and that transferr'd to *Eli* (who was of another line) about 300 years after.

I have enquired of a Greek Prieſt, a man not deſtitute either of Senſe or Probity, about your other Queſtion. He poſitively affirm'd it, and produced an inſtance of his own knowledge in Confirmation of it. He ſaid, that about 15 years ago, a certain Greek departed this Life without Abſolution, being under the guilt of a Crime, which involv'd him in the ſentence of Excommunication, but unknown to the Church. He had Chriſtian burial given him, and about 10 years after a Son of his dying, they had occaſion to open the ground near where his body was laid, in order to bury his Son by him. By which means they diſcover'd his body as entire, as when it was firſt laid in the Grave. The Shrow'd was rotted

rotted away, and the body naked and black, but perfectly ſound. Report of this being brought to the Biſhop, he immediatly ſuſpected the cauſe of it; and ſent ſeveral Prieſts (of whom the Relator was one) to pray for the Soul of the departed, and to abſolve him at his grave. Which they had no ſooner done, but (as the Relator goes on) the body inſtantly diſſolv'd and fell into duſt, like ſlack'd Lime. And ſo (well ſatisfied with the Effect of their Abſolution) they departed. This was deliver'd to me *verbo Sacerdotis*. The Man had hard fortune not to dye in the Romiſh Communion; for then his body being found ſo entire would have entitled him to Saintſhip. For the Romaniſts, as I have both heard and ſeen, are wont to find out and maintain the Relicks of Saints by this token. And the ſame ſign, which proves an *Anathema Maranatha* amongſt the Greeks, demonſtrates a Saint amongſt the Papiſts. Perhaps both equally in the right.

Apr. 12. 1700.

F. FEE (84)

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